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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., February 3, 1927

NEW SERIES
VOLUME XXIX, No. 5

Pastor W. S. Landrum of Monticello underwent an operation at the hospital in D'Lo last week. We are glad to hear that he is recovering satisfactorily.

The campaign of debt paying by Texas Baptists has gotten off to a good start. They propose to raise two million dollars by the middle of March, besides what they give on the regular program.

Plans are being made by Dr. Gunter and Brother J. S. Deaton for holding stewardship institutes in every association in the State. Plans and programs will be announced later. In the meantime, get yourself and the other people ready to attend.

Speaking of the centennial of the births of Drs. J. A. Broadus and J. P. Boyce, the Sunday School Board has gotten out Centennial Editions of the two books which the excellent biographies of these great men. One is Memoirs of Jas. P. Boyce by John A. Broadus; the other is Life and Letters of John Albert Broadus by A. T. Robertson. These books ought to be in every good library. Get it for yourself or your Sunday School.

A pastor reports that after the recent defaulting of the treasurer of the Foreign Mission Board in Richmond, one of his deacons came to him with a long face and declared he was not going to give another cent to Foreign Missions. The pastor happened to know a few things and said, "Brother, I have been your pastor for six years, and to my certain knowledge you have not given a cent to Foreign Missions in that time". The argument did not last long.

Dr. J. C. Owen, for some time Pastor of Fifteenth Ave. Church, Meridian, sends greetings to his Mississippi friends from Greenville, S. C. His church, Judson, in the past six months has received 94 members, conducted two successful S. S. Training Schools, and is planning a B. Y. P. U. Training School, and enlargement of organization and building. We hope to give the Record readers a sermon from him soon.

Rev. B. E. Massey has been elected Associate Superintendent of the Mississippi Baptist Orphanage. He has accepted and will come to Jackson as soon as his church in Algiers, La., is able to secure his successor. For the present at least his work will be chiefly as inside manager of the Orphanage, allowing Dr. Carter to spend more time in the field. Brother Massey is well known in Mississippi, having lived in Hattiesburg, later graduating from Mississippi College and from the Baptist Bible Institute. While a student in the Institute he began a mission in Algiers (part of the city of New Orleans) and in five years by the grace of God and sacrificial service has built a good church (materially and spiritually) out of nothing. He is also a licensed plumber and electrician, having had manual training in school and a good deal of experience. As a farmer, while a student in Mississippi College he made more cotton than any of the farmers. He is thoroughly efficient and consecrated.

North Carolina Baptists will put on a three year campaign for \$1,200,000 to pay the debts on their schools.

The "unspeakable Turk" has adopted an ordinance in Constantinople forbidding men to dance with women.

School teachers in Poland are asking that radios be barred from homes where there are school children, as their studies are interfered with by radio sets.

Oklahoma and North Carolina have joined the states which have introduced bills in their legislatures forbidding the teaching of evolution in tax supported schools. Also Missouri.

We learn from The Word and Way that "the Linwood Christian Church" of Kansas City has on Sunday nights in the church dances for the young people to "bring them under the influence of the church". If there was ever a "synagogue of Satan", this surely is it.

Editor Livingston Johnson has an able article in a recent issue of The Biblical Recorder on A Southern Baptist University. He does not believe it is needed, or that Baptists could agree on a place and policy, or that we are able to finance it.

In view of the fact that the editors of the New Baptist Hymnal have changed the old hymn to say "Amazing grace how sweet the sound that saved a soul like me"; instead of "a wretch like me", the Word and Way says, "My, how respectable and fastidious and dainty we are getting to be!"—Next thing we will be saying "Nice sinners are we all"; instead of "miserable sinners".

Last week we had occasion to criticize what seemed to us the blunders of our Secretary of State in Washington in dealing with Mexico. We are glad to express approval of his more recent utterance with reference to our dealings with China. It is in every way peace producing and conciliatory, expressing a willingness to make new treaties with China which shall respect her sovereignty and provide for cancelling the clauses giving Americans exemption from control by Chinese courts.

Senator Norris of Nebraska, himself no mean versifier, parodied James Whitcomb Riley's Little Orphant Annie with especial reference to Secretary Kellogg:

One't they was a Bolshevik, who wouldn't say his prayers—

So Kellogg sent him off to bed, waay upstairs.
 An' Kellogg heered him holler, an' Coolidge
 heered him bawl,

But when they turn't the kivers down, he wasn't there at all!

They seeked him down in Mexico, they cussed him in the press;

They seeked him 'round the Capitol, an' everywhere I guess

But all they ever found of him was whiskers, hair and clout—

An' the Bolsheviks 'll get you if you don't watch out.—Times.

The Marks Church has done well in bringing back to Mississippi Brother L. S. Cole as pastor. He has done a good work at Humble, Texas.

Dr. H. L. Winburn, pastor at Arkadelphia, Ark., has been given leave of absence by his church that he may recover strength after a severe attack of influenza. He is spending his vacation in Florida.

We are sorry to learn from The Western Recorder that Pastor D. H. Hall of Erlanger, Ky., has resigned on account of ill health and is in San Antonio, Texas. He is affectionately remembered by Mississippians.

The Clipsheet says that very few Christians were hurt in the Florida hurricane. The Bible says, "The Lord knoweth how to deliver the godly out of trial, and to keep the unrighteous under punishment unto the day of judgment".

The sympathy of all our Baptist people and many others goes out to Baylor University and the sorrowing families on account of the death of ten young men of the athletic team, caused by a fast train striking the bus in which they were riding.

Prof. Thos. F. Richardson of New Haven, Conn., sends a clipping from The Times Leader, giving an account of the resignation of Right Rev. Mgr. John L. Belford of Brooklyn, from the Knights of Columbus, because he says "the order is used by some men as a lever to advance their political ambitions". It seems to have stirred up considerable commotion among the Knights.

Congressman T. Webber Wilson of Mississippi has introduced a bill to prevent the scattering of indecent literature and pictures, by the appointment of a board of censors. Surely the time has come for a moral revolt in this matter. Maybe the world is not growing worse, but the magazines are. A few years ago no decent publication would allow for any issue what is found on the front page of many magazines today.

In Missouri a bill has been introduced into the legislature, prohibiting the teaching of evolution of man, in tax supported schools. The Word and Way pays its respects in vigorous terms to those who have sought to ridicule it. We quote from a strong editorial the following:

"The people, even those who are known as common people, are coming to understand that the doctrine of evolution has not proceeded beyond the stage of hypothesis. They are coming to understand that what is known as biological evolution and Christian doctrine are antithetical, antagonistic and mutually exclusive. They are coming to see what anyone with common intelligence cannot fail to see, that if a man is evolved from a primordial germ then the whole of the doctrine of man's fall and depravity is the purest fiction and that the plan of redemption set out in the Scriptures is another fiction. In still other words, people are coming to see that the doctrine of evolution and the Christian doctrine of sin and salvation cannot be held at the same time by the same person, and that the acceptance of either one of these doctrines must mean the utter repudiation of the other."

GOD GLORIFIED IN THE INCARNATION

By William James Robinson, A.M., D.D.

The incarnation is a fundamental doctrine of the New Testament. It declares that he who was "in the beginning with God" was conceived of the virgin Mary and took upon himself the form of a servant. Jesus, the Nazarene, had a human mother in the truest sense, but instead of a human father God was his Father. This is the doctrine of the incarnation; and fulfills the promise that the seed of the woman should bruise the serpent's head.

Man having been made in the image and likeness of God made the incarnation logical. The spiritual nature of man, not his physical being, having been created after the likeness of God it required no great miracle, or even marked change, for "the only begotten Son of God" to tabernacle temporarily in a human body.

Man was created a free moral agent. He was permitted to aspire, love, hate, will decree, choose as he pleased. He was master of every thing he could touch, except one tree. To this extent he was on probation. He chose to sin and fell from his high estate. Redemption had to come from another. Man was unable to redeem himself. He was a spiritual bankrupt. For deity to become man, and meet every obligation resting on man was the only possible means of redemption. God graciously made this plan and the Son willingly executed it.

The Incarnation Is An Exhibition of the Glory of God

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto judgment of the great day" (Jude 6; II Peter 2:4). Angels are in no sense so high an order of being as man. They are created beings, but not self-propagating, and not in the likeness of God. The ones that did not sin undoubtedly saw divine justice punish the ones that dishonored their Creator.

The incarnation glorifies God by suspending—not setting aside completely—the sentence of death passed upon man. Grace alone could find a way for man to escape. The original had to take the place of "the likeness", and be treated as sin, in order to make way for the guilty to escape. Human imagination is impotent to devise a more gracious act than this. "He (God) made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness (very substance) of God in him" (II Cor. 5:21).

In the incarnation mercy and justice are wonderfully blended, vitally united, so as to produce an unthinkably glorious result. Man is now redeemed from the curse he deliberately brought upon himself. But this redemption is not forced upon him. His freedom to choose is fully respected. With this condition added, that he must eternally abide by his decision of acceptance or rejection of this gracious provision for his salvation.

When the incarnation was consummated angels gave vent to their approval by shouting God's praise in terms of heavenly eloquence. They will never cease to praise his matchless grace for his grace knows no limitation.

How the Incarnation Brought Peace Upon the Earth

Sin had made war in every man's bosom. Being a two-fold creature both carnal and spiritual, his dual nature made war within itself. His spirit cried out in its distress for the nobler and the higher things; but his carnal nature being "of the earth earthy" cared for nothing but the things of the earth. This conflict brought every possible woe upon man.

Jesus alone can end this war and he does it by exercising the riches of his marvelous grace. He procures pardon by taking man's sins upon himself. "By his stripes we are healed." He gives peace "that passeth all understanding" to the troubled conscience because "he is our peace".

He brings tranquility to vicious passions by the example of his own meekness; and subordinates appetites by giving the soul holy desires. He reconciles the reason and conscience to the law of God by leading them to see that it is good.

Sin made war between man and man. Strife, envy, jealousy, lust, oppression, covetousness all are the children of sin working in our souls. Christ preached universal peace, and exemplified it and revealed the way to make it effectual. Where his gospel prevails the very best social conditions operate. Neither men nor devils deny this. His government leads deadly enemies to embrace each other as brothers.

Sin made war between man and his Creator. This is the most insane conduct imaginable. Finite man warring against an infinite God! It would be unbelievable, even unthinkable, if we did not know it is true. This folly is to be ended because "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). He can bestow grace and pardon the sin of every one who asks it; and he waits to graciously do it.

The Incarnation is a Display of Good Will Toward Man

Here we meet the most astounding condescension. Only a wise and infinitely gracious God could have planned it—only infinite mercy could have exercised it.

Back of this condescension was unparalleled love. "Behold, what manner (measure) of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). No right thinking man can fail to stand aghast in the presence of such love.

Here is prodigious disinterestedness. God had nothing to gain by this act. He gave every thing needful to supply all our necessities.

His good will is universal. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12). No individual is excluded. His gifts are free to all who call. Every one in need can call.

What Our Feelings, Views and Conduct Should Be

Laudatory! "Glory to God in the highest." We have more reason for praising God than any angel ever had or ever can have. They can only praise him for what he is. We can praise him for what he is and for what he has graciously done for us. Our very souls, being, should be tuned to praise him everlastingly.

We should yield unreservedly to Jesus as both Saviour and Lord. Nothing less is enough; and we can do nothing more; to do less is insulting to him and destroys our souls eternally. Gratitude will lead us to make doing his will our meat and drink and to find in his service all joy and gladness.

We should proclaim by every possible means his saving grace to others. Be living epistles for him. Make vigorous personal efforts to win others to him; and send "witnesses to the uttermost parts of the earth."

Reader, if you have not accepted God's gift do it now—right now! Later it may be too late. And once it is too late it is eternally too late. No one ever accepted too early, it can not be done, but many have delayed too long. Remember, "Every knee shall bow to me, and every tongue shall confess to God" (Rom. 11:14). Do it now!

Lexington Study,
Fort Smith, Arkansas.

THE EDUCATION BOARD AND THE 1927 PROGRAM

J. W. Cammack, Corresponding Secretary,
Birmingham, Ala.

The informed person has decided advantages over the one who is uninformed. This is especially true of Baptists, who have no popes or priests or others to think and plan for them. We must do our own planning and must be informed to do it wisely and well.

With this thought in view it is the purpose in this article to set out the main facts about Christian Education and the 1927 Program. Of the 16% allocated by the Southern Baptist Convention to Christian Education and which is sent to the Education Board, we disburse 5% to the Southern Baptist Theological Seminary, Louisville, Ky.; 4½% to the Southwestern Baptist Theological Seminary, Fort Worth, Texas; 3½% to the Baptist Bible Institute, New Orleans; ½% to the American Baptist Theological Seminary, Nashville, Tenn.; 1% to the Woman's Missionary Union Training School, Louisville, Ky.; and only 2% is kept to carry on the distinctive work of the Education Board.

The work of the Education Board is conducted under several departments as follows:

I. Survey Department

1. Clearing House of Information
2. Surveys of Curricula
3. Surveys of Administration
4. Surveys of Equipment
5. Surveys of Finance
6. Surveys of Faculties
7. Surveys of Student Bodies
8. Surveys of Individual Institutions
9. Surveys of Educational Legislation
10. Surveys of the Denominations in Education
11. Surveys of Scholarships, Loan Funds and Free Tuition
12. Surveys of Particular Educational Problems
 - a. Rural Secondary School Education
 - b. New York Plan of Scholarships
 - c. Ethical Teaching in the Public Schools
 - d. Comparative Cost of Denominational and State Education
 - e. Contribution of the Denominational College
 - (a) To the Teaching Profession
 - (b) To Civic Life
 - (c) To the Ministry

II. Publicity Department

1. Education Bulletin
2. Tracts, Booklets, Posters, etc.
3. Press Articles
4. Advertisements
5. Addresses
6. Books
7. Christian Education Day.

Several hundred thousand tracts, including 50,000 copies of the address on Christian Education by Dr. Geo. W. Truett, have been printed in the past year. Nine tenths of these tracts have been furnished to the states free of cost.

III. Department of Institutions

In this connection the Education Board works for a unified system of education by Southern Baptists in all the states, facilitating exchange of students, fostering all efforts at promotion, aiding in local campaigns by the presence and assistance of the Corresponding Secretary, aid in securing special gifts from several sources.

Institutions under direct control of the Education Board are:

1. The Nuyaka Indian School and Orphanage at Okmulgee, Oklahoma, which represents the only educational work conducted by Southern Baptists among the Indians.
2. School of Theology, School for Religious Workers, School of Church Music, School of Evangelism, School for Workers in Sunday Schools, in Baptist Young People's Unions, in Woman's Missionary Unions, in Young Women's Auxiliaries for three months in the summer at Ridgecrest, N. C., and two months in the winter at Umatilla, Florida. These schools are represented at each season by people from every state in the South. In these institutions the Board owns property valued at nearly one million dollars.

IV. Student Department

Under the instruction of the Southern Baptist Convention the Education Board devotes special attention to the work of recruiting for the ministry, and special religious workers. This is done by circulating literature for students, and by appeals for special sermons, and by putting on

jointly with the Inter-Board Commission a special Vocational Emphasis period in all schools and colleges.

V. Teacher Bureau

In this department, without cost to the teachers or the schools, we locate many Baptist teachers in Baptist schools and colleges throughout the South.

VI. Legal and Legislative

Through this department the Education Board provides expert legal advice on many matters of interest to our schools, and also makes a study of bills before state legislatures touching education.

VII. Standardization and Promotion

Under the instruction of the Convention, the Education Board has completed a set of standards for our Baptist Schools in which larger place is given to the Christian element in the curricula and in the life and practice of the faculty, than is required by the general standardizing agencies. This work is now completed except the work of surveying the colleges to determine which ones meet the standards.

VIII. Text Book Commission

Under instruction of the Southern Baptist Convention, the Education Board has a Commission on Text Books. Through our efforts several text books are now in preparation, and we are planning with publishers to bring out these books. The books now under preparation are in the department of Religious Education to be of college grade. We have prospects of bringing out a book in Biology that will be acceptable to our colleges.

IX. Christian Education Day

The Education Board prepares a special program for Christian Education Day in the Sunday Schools which is observed the last Sunday in June each year in all the states of the Convention. This program acquaints our people with our schools, and undertakes to stimulate in the boys and girls a determination to secure an education in our schools.

The Board's Debts:—The Education Board under the instruction of the Convention has bonded its indebtedness to be retired over a period of years. This debt, which amounts to \$345,000.00, arose from the fact that Christian Education did not receive over about 50% of the amount allocated under the 75 Million Campaign, and further that the Southern Baptist Convention instructed the Board on several occasions to borrow sums of money to aid certain schools, and to loan money to the Seminaries at Louisville and Fort Worth and to the Bible Institute, which loans were to be restored by the Convention to the Education Board. These loans have not been returned. In bonding the Board's indebtedness it was written into the contract with the bonding company that the Education Board would not increase its obligations for any purpose whatever until the bonds are paid. This means that the Education Board cannot and will not add to its debt or increase its obligations. The larger part of the income of the Education Board will now be used to discharge this debt, which is the debt of the Southern Baptist Convention.

The operating budget for the office of the Education Board, including all salaries, rent, advertising, printing tracts, etc., for the year ahead will perhaps be less than \$10,000.00. This is a very small item for promoting the nine departments of work as outlined above, touching the interest of 117 schools in which we have invested over \$50,000,000.00.

The most recent publication of the Education Board and one of the most important it has ever sent out is a "Message to Southern Baptists from The Education Board", in which was given the result of a study of Baptist work in Christian Education over a period of 100 years, and recommendations for a Baptist Program of Education for the future. It has been well said that Baptists must make Kingdom advances by going on two legs—one is evangelism and the other is education. A great leadership is required for so great a host.

ABOUT CALAMITY HOWLING

By L. E. Hall

I am growing uneasy about the editor of The Record. His recent editorial on Righteousness And Freedom, was so full of truth that I fear for the consequences. The "strong meat" it contained will not, I fear, set well with weak souls. No freedom without righteousness, is a very old doctrine. Abel, it seems, had that idea, but it was not popular. Enoch was afflicted with the same weakness. Noah was not popular because of it. In fact, it never has suited; does not, and never will suit, the carnal, or natural mind of mankind.

"Know ye not that he to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness". The article referred to would indicate that the writer had been reading such nonsense as that, quoted from Paul, to the church at Rome. And he also must have a dangerous leaning towards the teaching of Isaiah and the other prophets. Isaiah was the greatest calamity howler of his day, and one of the greatest of all time. Read what he says to "the daughters of Jerusalem". Their lack of modesty in their movements and their dress, is denounced in fearful terms. He tells them that the time would come, when instead of "sweet smell there would be stink". He did not say anything about them flaunting their half clothed bodies in the presence of men and boys, and he did not tell their foolish old mothers, so far as I know, that their children were going to hell, and that they were responsible for it. Still, he was a calamity howler. It was not very long, however, before the streets of Jerusalem ran with blood, and the atmosphere was filled with the stench of the decaying bodies of "the daughters of Jerusalem".

And there was Jeremiah. Oh, how he did howl. He began to howl when only a very young man and continued to howl all of his days. "Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them". "Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for the destruction of the daughter of my people". Hush, Jeremiah. You are howling about nothing. But, hear him again. "The Lord's hand is not shortened that He cannot save, neither is His ear heavy that He cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face that HE WILL NOT hear". "The daughters of Jerusalem" wanted peace, but they wanted sin with it. It did not work. It never has. IT NEVER WILL. The editor of the Record seems to have found it out. His convictions on the subject place him with all the patriarchs, and prophets. How about the teachers of the New Testament?

It is as clear as anything can be, that the carnal mind is enslaved by sin. It knows nothing of "the liberty of the children of God". With them the situation is righteousness and liberty, or sin and slavery. Jesus has made us "free from the law of sin and of death", if we are God's children, but we are not free from the law of love. It binds us to His service, now and forever. We cannot serve Him and the pleasures of this world at the same time. "Know ye not that the friendship of the world is enmity with God". Paul says, "The carnal mind is enmity against God". Neither he or James use an adjective. They do not say at enmity. They use a noun. IS ENMITY. It is the thing itself. Surely there can be no freedom for the soul in such a condition. Such a state is not sinful. It is sin. It is not wicked. It is wickedness. It is not black, it is blackness. It is the thrille x, the double rectified essence of hellishness. For centuries, and almost countless ages, God has been trying to get a lost world to understand this, but it won't. To tell individuals and churches that those who live for the world, and with the

world, are the slaves of sin, and that "the wages of sin is death", has always been regarded as Calamity Howling, while sin is treated as a great big joke. And now our editor, notwithstanding the experience of all these good people, through all the ages, and even that of The Master Himself, who wept over PROSPEROUS Jerusalem, tells his readers, flatly, that sin and freedom are traveling in opposite directions. Of course they are not going to the same place.

In my anxiety about my friend, the editor, there is one thing that consoles me, viz, he has good company. This applies both to the present and the past. To walk the way that Abel, Enoch, Noah, Abraham, the prophets, the Saviour and His apostles, traveled, is a safe thing to do.

Howl on, ye calamity howlers. If God will help me I'll help you. Let us howl, and God grant that others may howl after you are gone. Howl until time's last storm shall howl over the wreck of a blasted, burning world.

Some of us can't stay here much longer. The day is far spent. The night is at hand. The following stanzas might be appropriate for some of us even now. These were written before, and published soon after, the death of a long time editor:

"Farewell dear friends, I have waited long,

To hear the message that calls me home,

And now it comes like a low, sweet song,

Of welcome over the river's foam,

And my heart shall ache, and my feet shall roam,
No more, no more; I am going home.

Home, where no storm and no tempest raves,

In the light of the calm, eternal day.

Where no willows weep over lonely graves,

And the tears from our eyes are wiped away,
And my soul shall high, and my feet shall roam,
No more, no more; I am going home.

Lincoln County W. M. U.

The Executive Committee of the W. M. U. of Lincoln County met at Brookhaven Church on Thursday, Jan. 20. The Superintendent, Mrs. Maggie Burrus, presided.

Mrs. Dan Bolian led the opening prayer. Devotional was conducted by Mrs. J. B. West, using the W. M. U. watchword, "Seek ye first the kingdom of God", as her subject. Special prayer was led by Mrs. J. J. Carruth for Mrs. J. N. Eitel, one of the union's most devout members, who is seriously ill. The Secretary was requested to write Mrs. Eitel a letter of sympathy from the union.

The presidents of all the societies were elected as members of the Executive Committee. Mrs. H. C. Simmons was elected as Chairman of Publications. An outline of this year's work was given us by Mrs. S. A. Williams. The thirty churches in the county were divided into four sections, or zones, and Mesdames Clark, King, Smith and Carruth were appointed as leaders over these zones. The work was fully explained, and much good is expected to be accomplished by these new leaders as assistants of Mrs. Burrus.

At the close of the meeting delicious refreshments were served by the ladies of the Brookhaven Church.

—Mrs. W. C. Cole, Secty.,

Lincoln County W. M. U.

In the joint meeting of editors, secretaries and educators in New Orleans last week, Secretary Groner of Texas read a letter from an old lady living fifteen miles from a Baptist Church who seldom has the opportunity to hear a sermon. But she reads the denominational paper every week, and knew about their debt paying campaign; so she sent out of her poverty a liberal offering. It would be interesting to know how many homes have had fifty-two visits from a Baptist paper last year, but which have had no preacher inside their doors.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A CHRISTIAN CLINIC

A clinic is a place where students, primarily students of medicine, are instructed by means of observing patients under treatment and by taking part in their treatment. It is an example of learning to do by doing. No medical college can operate without a hospital to which students have access. The bigger the hospital, the better for the students, for here will be gathered not only great numbers of people, but a great variety of ailments. The work of the hospital is in the hands of specialists and the students have the advantage both of these experts and of actually seeing the work done, and then having a share in it.

We attended last week a meeting of the Board of Trustees of the Baptist Bible Institute in New Orleans and had the opportunity of learning something more of the work of this institution in the greatest mission field in this part of the world. Here is indeed a Christian clinic for all the spiritual ailments that have ever been catalogued. New Orleans is a metropolitan, or rather a cosmopolitan city. There are few languages in the world that will not be heard in its bounds. People are there from every state in the Union and from almost every country in the world. There are thousands who speak French, Italian and Spanish, besides hundreds who speak other languages.

The Bible Institute is helping to meet the requirements of this situation. Preaching places are maintained in several languages. Street meetings are held and the gospel preached to the multitudes. Services are held on ships, in jails and hospitals. This work is done by students under the direction of teachers who have had similar experience. Every week conferences are held at the Institute, reports are made and suggestions and plans for future work are made. Everything that is learned is put to the test of practical experiment. All instruction goes into the hopper from which the bread of life is fed to the multitudes in this great city.

You do not have to guess at results; they are before your eyes. Conversions and accessions to the church are being constantly reported. When the Institute began its work nine years ago there was but one self-supporting Baptist church in New Orleans. Now there are at least six. At that time there were six churches; now there are fourteen. Mission stations are growing into churches. The number of Baptists has been multiplied; and the amount of their gifts is even greater proportionately to their numbers.

Ten years ago the Institute had not one dollar's worth of property. Now the buildings and grounds are estimated to be worth a million. Of course this growth brings serious problems. There is a debt of over \$300,000 on the buildings. The student body and faculty have grown till an endowment is sorely needed to save the situation from embarrassment. There is a bonded indebtedness which is clamoring for payment. It seems

impossible for the school to be maintained on the small percentage received from Southern Baptist gifts. And the Baptists of the South seem slow to realize the growth of the school and the legitimate demands it makes on us. There is not a cent of endowment, and all support comes from the campaign receipts and the small amount of voluntary gifts.

We do not know of any place that furnishes a better opportunity for the training of our young preachers and our lay workers.

WORKERS WITHOUT PAY

The one thing which impressed us more than anything else at the Sunday School Conference in Memphis was the fact that here was a vast multitude of Christian workers who render service to the cause of Christ without pay. What is better, they do it without thought of pay. There are leaders, of course, who are paid for their services, because they give their whole time to the work and have no other source of support. Just as there are pastors who give their whole time to Christian service and must be supported by those to whom they minister. There is plenty of scripture to justify those who preach the gospel living by the gospel.

But it is a glorious thing, a truly Christian spirit, that men and women, busy for most of their time in what we call secular work, by which they are supported, are willing to give so large a part of their time and dedicate their energy and ability to genuine Christian service without ever a thought of compensation. This is as it should be. The plan of Jesus Christ never contemplated that it should be otherwise. And the religion of Jesus Christ would be without its essential quality if it did not move men and women to ministering in his name by teaching and otherwise for the pure love of the work and the love of Christ. And if it ever happens that a preacher's first consideration in rendering service is what he will get out of it, he is absolutely unfit.

There was a preacher once, you may have heard of him, for he was a good one and prominent, who when he heard the requirement of Jesus that his disciples should forsake houses and lands for him, said, "We have left all, what are we going to get?" Jesus answered that he would get it all back and a taste of persecution to season it with. And then he told a story about men who went to work in a vineyard for a price and some who went not asking about the price, and the last became first. Here's a wholesome lesson for us all.

It is evident to those who read the first chapters of the Acts of the Apostles, that a large part of the work was done by people into whose minds the thought of pay never entered. "I will pour out my Spirit upon all flesh"; sons, daughters, men and women, old and young. All of them became God's evangelists. And they who were later scattered abroad went everywhere preaching the word. Most of the work of the Kingdom must ever be done by unpaid workers; in America or in China. This is the glory of the religion of Jesus Christ. Paul had no choice as to whether he should preach the gospel. He did not wait for a church to call him. He would have been waiting yet. Don't think you have to be "ordained" before you can do the work of the Kingdom. Some of the best preachers in this country were never ordained; and no church ever called them. If the work of saving and training others is ever done, it must be largely through those who never thought of a salary.

THE CONFERENCES IN NEW ORLEANS

The Crescent City was the Mecca for representatives of three Southern Baptist groups last week. The Educators, the State Mission Secretaries and the Editors all concentrated on the

city for several days. The largest group was that of the educators, who had a program bearing upon their distinctive work. Perhaps the Secretaries and Editors were about equal in number. We didn't weigh them.

It wasn't possible for members of one group to attend the meetings of another. In fact, we were not "expected", though there was no secrecy. One evening there was a joint meeting of the three groups, with one speaker from each. Dr. F. S. Groner of Texas represented the Secretaries; Dr. Weyman of Missouri, the Educators, and Dr. Gwaltney of Alabama, the Editors. We had three good speeches on the relation of each to the common task. All three of them bragged on the papers, or should we say magnified the office of the denominational paper? The purpose was to produce sympathetic contact and cooperative effort. There can be no doubt that good was done.

The paper men were earnestly studying how to make their work more far-reaching and helpful. They are exceedingly anxious to improve their product, while they are trying to improve other people. The fellowship was good and many helpful suggestions were picked up. Dr. Gunter made a good address on the way to enlarge the circulation of the papers.

There were lots of wise things said in all the meetings and perhaps some that were otherwise in them all. From what we heard in the lobbies and have heard since coming home there seems to be a feeling that some of the "otherwise" occurred even among the educators.

THE FRIENDLY FOUR AND OTHER STORIES

By Ralph Conner
(Rev. Chas. W. Gordon, D.D.)

In *The Friendly Four and Other Stories*, Ralph Conner has very skillfully analyzed characters and incidents connected with the life of Christ by introducing a possible background, through a careful study of the characteristics and customs of the people and time, and of the Bible itself. He takes the brief pen sketches as given in the Gospels, weaves fascinating stories and character studies around them, thereby emphasizing the spiritual significance of the occurrences and in very graphic way depicting Christ as friend and brother at the same time that He is Lord and Savior. The author allows his imagination guided by his knowledge of the historical, social, and spiritual environment to fill in and complete these sketches, but he adheres strictly to the spirit of truth. The thoughtful reader should find these stories not only interesting, but helpful.

Publisher: Geo. H. Doran Co., New York.
Price, \$1.75.

We are glad to know that Miss Lackey is steadily improving after a severe attack of influenza.

A Bible Conference will be held at The Baptist Tabernacle, Atlanta, Ga., March 4-13. Speakers include Drs. J. C. Massee of Boston, C. G. Chappell of Memphis, A. T. Robertson of Louisville, Melvin Kyle, Curtis Lee Laws, Len G. Broughton, Max Wortheimer (formerly a Jewish rabbi, now a Baptist preacher), W. A. Candler and possibly others. For further information write Dr. Will H. Houghton, Pastor Baptist Tabernacle, Atlanta, Ga.

Ex-Senator Joseph W. Bailey, of Texas, turned loose a lot of talk in New York City last week in favor of Al(c)hol Smith for nominee of the Democratic party for President of the United States. Everybody is supposed to know that Mr. Bailey has always been against prohibition, and his advocacy of Smith is not the least surprising. He says Smith is the most "colorful" figure the Democratic party has produced for fifty years. Colorful is probably the correct word, but some people don't like his colors.

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Convention Board Department

R. B. Gunter, Corresponding Secretary

THE EXECUTIVE COMMITTEE MEETING

The Executive Committee of the State Convention Board met January 17th for the purpose of transacting business referred to them by the State Mission Board. All members were present except Brother W. N. Taylor, who was prevented on account of his being in the hospital.

The Committee completed its work of reference in regard to appropriations for churches for pastoral support and for building purposes wherever churches had qualified, and practically all churches were ready, having completed their canvasses.

The Board in its annual session December 1925 left to the Executive Committee the selection and election of a State Evangelist and an Evangelistic Singer. The Committee in January 1926 elected Reverend C. T. Johnson, who began his work in April of the same year. Edgar Spearman was elected later as his singer. The Executive Committee again this year unanimously re-elected, with expressions of confidence and appreciation, Brethren Johnson and Spearman for Evangelistic work for the year 1927. The Committee did not elect a third State Evangelist, not having sufficient information, but this matter was referred to a special committee which will report later.

The Committee approved the idea of inviting Dr. Walt N. Johnson of Mars Hill College, North Carolina, to spend a week in Mississippi during the spring, lecturing on Stewardship. Dr. Johnson is Secretary of the Stewardship League, which League is working to secure the names of 1,000 pastors who will tithe their income and seek to enlist others to tithe. Dr. Johnson will give his time while in the State to the stronger churches, hoping to reach as many pastors in the vicinity of said churches as possible.

The Committee, following instructions from the State Board, authorized the Secretary to sell half interest in the Baptist Book Store to the Baptist Sunday School Board, the transfer taking effect February 1st of this year.

BONDS AS A GUARANTEE TO MISSION BOARDS

It may be of interest to the Baptist constituency of Mississippi to know that the Headquarters office force are bonded to the amount of \$50,000.00. The writer suffers no uneasiness whatever with reference to any one in the force who handles funds, but as the office is entrusted with the business part of the denomination's work, it is not out of place to follow the course pursued by business or trust fund institutions.

BAPTIST INSTITUTIONS

The question is frequently asked, why have Baptist Hospitals, Baptist Orphanages, or Baptist Schools? There is but one answer to this question and that is that we should have these institutions for the purpose of making known to humanity the will of Christ as interpreted by the Baptist Denomination. An institution has no right to exist and be supported by our Denomination unless it is true to the ideals of our Denomination. There is no doubt but what the Kingdom work is magnified when our institutions are all true to the Denomination's ideals.

STEWARDSHIP INSTITUTES

Considerable interest is being manifested in the Stewardship Institutes to be held in March

and April of this year. Many have said that we are on the right track. In fact, this is the track laid out by our Saviour when He said, "Teaching them to observe all things whatsoever I have commanded you". We hope to conduct one in every association within the State before the year closes. We solicit the cooperation of the brethren throughout the State.

THE PRIMACY OF THE BUDGET A Statement and An Appeal From the Southern Baptist State Secretaries

Sixteen Baptist State Secretaries of the South in their annual meeting in the city of New Orleans, January 24-26, took an inventory of the progress made in recent months of the budget plan in denominational finances. We find that in every state the budget system is growing in favor. The number of budget churches increases each year, and it is seldom that a church which has once tried the budget ever abandons it. This probably never happens where the budget is properly installed and faithfully prosecuted.

It is our decided conviction that the budget is the only safe, equitable, constructive and permanent means of financing our denominational causes. Any other plan is lopsided, haphazard and unsatisfactory, and contributes to confusion. The budget plan of weekly giving to all our work possesses one element that especially appeals to Baptists—it is Scriptural. Weekly giving after the manner prescribed by Paul in 1 Cor. 16:2, becomes a part of our worship, and therefore a pleasure, whereas the old high pressure collections were too much a form of punishment for duty deferred.

When once our churches everywhere adopt the budget system and our people contribute to it weekly as the Lord shall prosper them there will be ample money in the Lord's store house for all the Lord's work.

Therefore, in the beginning of the good year 1927 we most earnestly appeal to our Baptist brotherhood in every state within the bounds of the Southern Baptist Convention to give this great cause its hearty and sustained support. If after the budget plan of finances has demonstrated its workableness and has made such remarkable progress in so short a period of time, it should be sidetracked, or neglected, or made secondary to some temporary or independent appeal the consequences would be tragic. We would lose all that we have gained. We do not contemplate this eventuality, but we solemnly warn our people against the possibility of anything of the kind. Our Southern Baptist Convention, each of our State Conventions, and practically every association in each state has gone on record as favoring the budget plan as our denominational policy. It is manifestly the will and wish of our people as expressed through their duly constituted conventions. Therefore, let us all and each support the budget and urge it with unabated energy and effort. By so doing we will sooner provide for all our causes than by any other method.

This is a matter that will especially require the faithful attention of our pastors, our deacons, our church treasurers, and all others in positions of leadership in the churches. By prompt action now in the beginning of the year and by faithful attention throughout the year we shall carry to a high degree of success one of the most important policies that the denomination has ever inaugurated.

If we are believers in Christian missions, in Christian education, in Christian benevolences,

and in all or any phase of our great kingdom program then let us all unitedly work at the budget, today, tomorrow, and all through the year, and then next year, and then on and on, until our great world task is finished. May God bless us and guide us and make us faithful.

Chas. A. Jones, South Carolina,
President State Secretaries Association
Arch C. Cree, Georgia,
Secretary State Secretaries Association
D. F. Green, Alabama
J. S. Rogers, Arkansas
Henry W. O. Millington,
District of Columbia
C. W. Brittain, Florida
J. M. Pepper, Illinois
C. M. Thompson, Kentucky
F. S. Groner, Texas
E. D. Solomon, Louisiana
C. E. Maddry, North Carolina
C. W. Stumph, New Mexico
R. B. Gunter, Mississippi
J. B. Rounds, Oklahoma
O. E. Bryan, Tennessee
R. D. Garland, Virginia
J. B. Lawrence, Missouri

Hambone says: "Jes' quick ex some folks gits to runnin' wid de debil, dey stahts talkin' 'bout dey's broadminded".

There are said to be 10,000 Baptist preachers in the South without pastorates. Do you believe it? We are not convinced.

It is said the Roumanian government has invited some leading European Baptists to discuss the religious situation in Roumania.

We were sorry to miss Dr. J. B. Lawrence's visit to Jackson last week. He is taking hold of the work as Mission Secretary in Missouri with good hope and confidence.

Mississippians will be glad and not surprised to read this from the Religious Herald of Virginia:

"Mr. Arthur Stovall, by his consecration and tact and his experience, is winning a distinct place for himself in Virginia, in helping us save the college students to our denominational and church life.

Readers of our Sunday School papers will have the benefit of a trip which Editor Hight C. Moore of Nashville is taking to Palestine and other Mediterranean countries. He will sail Feb. 12th, returning in time for the meeting of the Southern Baptist Convention at Louisville in May.

Rev. Wayne Alliston becomes Superintendent of the Mississippi Baptist Hospital in Jackson on Feb. 1st. He has had successful pastoral experience at Columbia, Water Valley and Houston. He has the excellent qualifications that he knows how to get on with people, and he knows how to attend to his own business. Can you beat it? He will make friends for the hospital wherever he goes, and ought to have, and we believe will have, the sympathetic cooperation of our Baptist people all over the State.

If your article is sometimes crowded out of The Baptist Record for lack of space, be sure that the editor can genuinely sympathize with you. There is hardly a week that some of his copy does not fail to get in. And sometimes it is very important. For instance, last week appeared a paragraph urging pastors to read to their people Brother Bryan Simmons' article to the whole congregation. It should have gone in the week before to do any good. But we hope it will still be done, and that the articles appearing on the different departments of our work may be read in the churches from week to week. Read this week what Dr. Cammack has to say on Education.

SOUTHWIDE SUNDAY SCHOOL CONFERENCE AT MEMPHIS SETS FORWARD EVERY KINGDOM INTEREST

Over 2,000 in Attendance from Outside
Memphis

F. E. Burkhalter

In its contribution to the future of Southern Baptist life few more significant meetings have been held anywhere than the Southwide Baptist Sunday School Conference at Memphis, Jan. 18-21. In the opinion of many thoughtful pastors, educational directors, superintendents and other Sunday School workers who were in attendance.

Representative Sunday School workers were present in goodly numbers from every state in the Southern Baptist Convention, but the numbers were not nearly so significant as the character, spirit and purpose of the meeting, which was strictly a conference and not a convention in any sense of the word. Space will permit only a brief summary of the outstanding points of the conference.

The conference was a great one, in the first place, in the strong emphasis that was given to fundamental things, such as the Sunday School is a vital part of the church and not independent of the church—the church at work teaching the Word of God; that in addition to the teaching of the word, the Sunday School is the church's most effective agency in enlargement, enlistment and evangelism; that organization and standardization, our greatest instruments to accomplish the largest results, must be shot through with the Spirit's Leadership and that trained, consecrated officers and teachers are just as essential to the best work of the Sunday School as in the public schools.

The conference was great, in the second place, in the conclusions reached by common agreement to the effect that the Standards of Excellence which have meant so much in putting new life and spiritual power into hundreds of schools of the South already, are applicable to any type of school, city or rural, where the pastor, superintendent and other helpers have the vision, religion, energy and determination to put them into operation. Many rural schools were represented and some of them have as high rating as any Sunday Schools in the South.

The conference was significant in the recognition given to and emphasis placed upon rural Sunday Schools. One-half of the last general session was given over to a consideration of methods for promoting rural Sunday Schools, the speakers being men who have actually done the work on their own fields. Rev. J. N. Barnette, rural field worker for North Carolina, brought out the point that 63 rural schools in his state had attained the standard of excellence, and that on an average they reported last year two and one-half times as many baptisms, more than three times the enrollment, and practically three times as large contributions to all purposes as the average Sunday School did.

Another significant feature of the conference as a whole was the demonstration of the fact that the Sunday School at work is the most effective agency of the church for doing everything the church is established to do in the matter of reaching, evangelizing and developing the people, outside the actual preaching of the Word. Several pastors and other workers told how their Sunday Schools had first built up their congregations through locating and bringing the people to the Sunday School, then winning them to Christ and church membership, and through the agency of the departments and organized classes, enlisted these new members in definite service, including systematic and proportionate giving to all Kingdom objects.

In this connection, the unified budget was earnestly advocated. Under this system every dollar contributed through any agency of the church finds its way into the regular treasury of the church, and the church treasury, in turn, takes

care of the operating expenses of every department of the church work, including the B. Y. P. U., W. M. S., Men's Brotherhood, and the Sunday School, with its various departments and organized classes. All these needs are taken into consideration in the preparation of the budget and every member gives his whole contribution to the church, though he makes his offering through whatever service he attends first on the Lord's Day. Naturally, in a well organized church the majority of the members attend Sunday School and make their offering there. In this way, practically the whole church membership is enlisted in systematic and proportionate giving and the organization of the Sunday School is employed in bringing about this result and securing the definite subscription of the members. One pastor told how this method of church financing had increased the contributions of his church elevenfold in four years.

Half the time of the conference was given to general sessions, when popular, inspirational messages were brought by outstanding speakers, while the other half of the time was devoted to group conferences, representing the several departments of work embraced in the modern Sunday School. In recent years the Organized Class, Elementary and Intermediate departments have held special conferences of their own, but this year these departments, along with the Administration department and teachers of the Bible and religious education in the Baptist seminaries and colleges, met simultaneously and were provided for in the departmental meetings with the result that each department of the present day organized Sunday School had an opportunity to consider at length in round-table fashion the immediate problems and programs with which it is particularly concerned.

ADMINISTRATION: There are two great divisions of Sunday School. Administration and Teaching, and the latter cannot be accomplished to very good advantage without understanding and execution of the former. The instruments offered by the Sunday School Board through its Department of Sunday School Administration are practical and workable in every situation in the entire territory where the pastors and superintendents are willing to learn how and then pay the price of prayerfully, intelligently and energetically using them. The reference is to the Standard of Excellence, The Six Point Record System, The Enlargement Campaign, The Sunday School Builder, the Weekly Teachers' Meeting and others.

INTERMEDIATES: Over 100 department superintendents attended the Intermediate conference from schools which have special Intermediate departmental assembly rooms, individual class rooms and department programs, and these reported they are holding rather than losing the boys and girls of the teen age.

JUNIORS: More evangelism and men teachers, along with leading the pupils to do more thinking, were emphasized as the greatest need here.

PRIMARIES: Put into the lessons each Sunday something the little folks can carry into their lives during the week, and enlist the homes in helping the Sunday School rather than the Sunday School in helping the home in the training of the children.

BEGINNERS: To understand the little child and to seek to meet his needs through carefully built Sunday and week-day programs.

CRADLE ROLL: "A Christian home for every baby". The cradle roll offers an unexcelled opportunity to serve the whole home.

COLLEGE SECTION: Teaching of the Bible and religious education in Baptist schools needs to be given the same thorough preparation and serious regard as is accorded the teaching of the arts and sciences. An effort will be made to see that the colleges so plan their work as to correlate it with the program of the churches and the denomination.

CHURCH COOPERATION

Of all the abominable, life-sapping and heart-rending things that we find in the church today, it is the loathsome practice that we find some Christians have of bringing into the organization all the petty differences and squabbles of secular life. A good many churches today are suffering, simply because the members of that body are so narrow and puny in their conception of the great purpose of the church. They do not hold sacred the trust left them by the Master, and they dare to desecrate the Holy sanctuary with their trifling affairs of life.

Most churches spend their time trying to mend the net and have no time left to be "fishers of men". We would think a fisherman foolish if he let his net remain on the dry land all the time and made no attempt to "launch out into the deep". Our thinking would be logical, too. Yet, how many churches are guilty of the same thing. They are having to use all the time they have trying to patch up the rents made by "obstinate cusses" in the ranks.

On first thought you may say that nothing of this sort ever happens in your church. Maybe so, and maybe not. If you do not, then thank God for "one in Israel who has not fallen down and worshipped Baal". But my observation has been that the majority of churches are cursed with this very thing. There are some members in a church that I have in mind that are like the farmer was when they told him that the government had passed a certain law. He said, "I do not know what the government is, but I am agin' it."

Why are men not being saved today? Lack of cooperation! Why are our churches, in some cases, almost dead? Lack of cooperation! Why is our Foreign Mission Board sadly in debt? Lack of cooperation! Why do our State Boards have to keep their nose to the grind-stone in order to function? Lack of cooperation! Brothers and sisters of the great Baptist denomination, the time has come for concerted action. God forbid that we shall have to retract one inch. God forbid that the banner of King Immanuel shall have to be halted in the forward march of a glorious victory. Let us join hands and hearts and prayers in the great responsibility that rests upon us and win the victory for Him! —S.

Rev. C. T. Johnson and Singer Edgar Spearman have just completed a meeting at Tuscola. They report a fine meeting.

Mr. Ray Schilling, of San Antonio, Texas, brother of our efficient and beloved bookkeeper, Miss Bess Eva Schilling, passed away in that city January 20th. We extend to the family our love and sympathy.

Over 100 people joined Tabernacle Baptist Church, most of whom came by baptism, as a result of the meeting conducted by Evangelist T. T. Martin. Pastor Copeland says it was the deepest revival he ever saw and the clearest preaching he ever heard. Dr. Martin begins his series of nation-wide debates in Lexington, Ky., Feb. 1st with President Smith of the Atheistic Society of America. Texas will be included in this itinerary.

Mr. L. D. Newton, editor of The Christian Index of Georgia, was made foreman of the grand jury in Atlanta at its recent session, and this body proceeded to dig up the criminals and clean up the city. He has been making a crusade against vice and it is bearing fruit. A man who is supposed to be the head of a gang, confessed and revealed enough to aid the grand jury in its work. It is a good sign when worthy citizens are willing to serve on a grand jury and have the courage and patience to do their duty. We were sorry to Miss Brother Newton from the meeting of editors in New Orleans.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
 "Every member of every church contributing every week to every cause, in proportion to his ability"

THE JOY OF COOPERATION

Much has been said and written about cooperation. Our attention has been focused on the need and power of cooperation. We have given little thought to the joy of cooperation—the delightful pleasure of working together in a common cause.

In Romans 15:26-7 Paul speaks of the joy of cooperation. "For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For, if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things."

Paul had purposed to visit Rome, but was hindered many times from going to them. Undaunted in his purpose he plans to make this intended visit on a later trip to Spain. "But now, having no more any place in these regions and having these many years a longing to come unto you, whosoever I go unto Spain, but now, I say, I go unto Jerusalem ministering unto the saints." For it hath been the good pleasure, the joy of Macedonia and Achaia to have part in this by making a certain contribution for the poor among the saints at Jerusalem.

It is interesting to study the word which Paul uses in discussing the offering made by the churches of Macedonia and Achaia for the poor at Jerusalem. It is the same word used by Peter when he speaks of "sharing in Christ's sufferings". In Hebrews 2:14 the writer uses the same word when speaking of Christ having assumed our humanity that he might destroy the works of the devil. Paul uses the same word when speaking of "the fellowship of Christ's sufferings", and in Hebrews 13:16 with the use of the same word we are admonished "to do good and to communicate forget not: for, with such sacrifice God is well pleased". The root idea in passages cited and in many others touching upon the same principle involved here is the joy of having fellowship with; sharing with; participating with Christ in ministering to those who need our help.

It had been the good pleasure of the churches of Macedonia and Achaia to cooperate with other churches and with the church at Jerusalem in an offering to relieve those in need among the saints at Jerusalem. They had given beyond their power, and out of deep poverty had abounded unto the riches of their liberality in behalf of the poor. Notice in this connection that Paul says, "It hath been their good pleasure,—their joy,—to have a part in this delightful service."

If we could bring every Baptist and every Baptist church in Mississippi to this conception of cooperation, how the joy bells would be set to ringing in their hearts. Oh, if our people could but catch the real meaning and spirit of what it means to be in cooperation with Christ! To be in partnership with him as he seeks the lost! To experience the joy that comes as a result of participating with him as he seeks to get his message spoken through our lips to a lost and distraught world! Your hands and feet and lips and voice and means are the agencies through which he must speak to all in need.

As we study the question of cooperation we are faced with an alarming and critical situation. We have many serious problems, but there is none more serious than the problem of enlisting our churches in the cooperative work of Southern Baptists. One writer, speaking of this difficulty, says, "Our chief difficulty is not to secure converts to our way of thinking, but to make them

useful. It is estimated that about forty per cent of the people we baptize either go to other denominations or drop out from church connection entirely. This is an alarming state of affairs, which needs to be faced soberly; and a remedy sought. But there is another condition just as alarming. A tremendously large per cent of our people whom we keep recorded on our church roll, are absolutely worthless to the Kingdom of God, and to the Baptist denomination. If they belonged to an organization in the moon, they would be just about as useful as they are now. I repeat, therefore, that our greatest problem is not the securing of converts, but in enlisting the people who have come to us."

This leads us to ask in all seriousness: Upon whom does the problem of enlistment rest? To whom shall we look for leadership in the problem of enlistment—of cooperation? The same writer says, "Before I can get a church really to take a program, I have to 'sell' it to myself. If I am not convinced that the thing suggested to the churches, is all right, I will never convince my church that it is worth while. It is a notorious fact that a lot of our preachers are not 'sold' on our denominational work. In fact, if you study some cases, you wonder where certain preachers are trying to lead the 'flock of God'. And if they are 'ensamples to the flock', then the flock is in a bad fix. It is just a case of hard common sense that a convincing argument comes from a convinced man. The preacher who is not doing anything himself, will never lead his church to do anything really worth while. When our preachers do what all our churches expect them to do—lead,—then there will be a different story to tell about our accomplishments. But someone asks, 'Have you been able to "sell" the program to all your people?' No, not quite. But there are enough people who are convinced to put the number of signatures for both current expenses and the Cooperative Program above ninety-five per cent."

The above quotation proves conclusively that the pastors are the ones who are to take the lead, and upon whom, primarily, the responsibility of enlisting the churches in the cooperative work rests. We have above 1,600 churches in Mississippi. There are in round numbers 220,000 white Baptists. Every church and every member of every church should be doing something for the Kingdom. The sad commentary is, however, that only about half of the churches and about forty per cent of the membership are doing anything for the extension of Christ's Kingdom. In all seriousness, let those who have not experienced the joy of sharing in the extension of Christ's Kingdom see to it that they have a part in the 1927 Program. You alone can get the joy that will be yours when you have learned to cooperate with your brothers in Christ. If you would, in the slang of today, "get a real kick out of life" begin now in the spirit of cooperation to do your part to bring Christ's Kingdom in. Get into the task with all your heart, and learn the real joy of service.

LIFT UP YOUR EYES

We take the following from The Southwestern Evangel which was delivered at a chapel hour by Dr. L. R. Elliott, of the Southwestern Seminary:

"My heart is burdened for our Southern Baptist work. We are not entering the doors set open by our Lord. Facts that seem to be highly pertinent are submitted.

Exhibit A

Southern Baptists and the World: There are

about three and one-half million white Southern Baptists. There are nearly 35 million in the territory of the Southern Baptist Convention. Of this 35 million more than eleven million are evangelical Protestants, leaving twenty-four million who are lost. That makes three and one-half to twenty-four.

The population of the world is about 1,600 million. Of these nearly two hundred million are evangelical Protestants, leaving 1,400 million who are lost. That makes three and one-half to 1,400.

3½ to 24 at home!

3½ to 1,400 abroad!

Exhibit B

Southern Baptists and their Wealth: We are not poor. Recent figures published show that the wealth of the South is steadily increasing. Southern Baptists during their last Convention year gave more to all Christian causes than during the best year (1920) of the 75 Million Campaign, viz., \$39,027,009 against \$34,881,032. But while we were spending that 39 million dollars on the Lord's work we were also spending some 15 million dollars, out of our loose change, on moving pictures—just one item of pleasure out of several others.

No, our difficulties are not due to poverty.

Exhibit C

Southern Baptists and Local Church Expense: In 1920 we spent 56.9% of our total contributions on local church items and 43.1% on all outside causes—missions, benevolence and education. Since then the 56.9% has steadily increased. Last year it was 78.8%. The 43.1% has steadily decreased. Last year it was 21.2%.

78.8% for 3½ million!

21.2% for the other 1,400 million!

Is that fair?

Exhibit D

Southern Baptists and Jesus Christ: We have said that Jesus is our Lord and Master. That means we will obey Him. He has spoken His will.

Standing in the sin-laden shadows of Gethsemane's olives and Calvary's cross he said, "Ye did not choose me; but chose you and appointed you that ye should go and bear fruit", John 15:16.

With his conquering countenance lighting victory's side of the tomb he said, "All authority hath been given unto me—go ye therefore and make disciples of all the nations", Matt. 28:18-19.

Stepping from Olivet's top to the threshold of glory his last word was, "Ye shall be my witnesses—unto the uttermost parts of the earth", Acts 1:8.

But before he had said that he said, "If ye love me ye will keep my commandments", John 14:15.

Do we love Him?

O my brothers, do we love Him?

"Lord God of hosts, forsake us not,

Though we've forgot, though we've forgot."

January 27 is the last issue of the Record in this month. Kindly let us have your renewals so that you will not miss an issue.

We have just received the sad news of the death of Brother J. S. Deaton's sister, of New Albany, Miss. Our hearts go out to him in sympathy at this hour of his bereavement.

Dr. F. S. Groner tells a most interesting story of how this country became a democracy instead of an aristocracy. He attributes it to the fact that while Alexander Hamilton and others representing the aristocratic element had much the advantage in speaking ability, that Jefferson and Madison and Monroe established a number of papers which voiced the popular will and appeal, and turned the tide in favor of popular government. It is no less true today that the papers are nearer to the people than any other instrument, and are the chief hope of making known as well as forming public opinion. A newspaper is the people's university.

Mississippi Woman's Missionary Union

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I know the readers of this page will regret to know that our editor of this department, our own Miss Margaret M. Lackey, has been suffering for two weeks or more with an attack of influenza. However, we are glad to report that she is improving now and we hope that ere you read this page she will be back to her post of duty again. We miss her.

We are so delighted to acknowledge the receipt of one tithing story from the state, and this comes from a Jr. G. A. girl nine years old. February is a short month, but do not let it slip by without a tithing story from your auxiliary.

Tithing Story Contest

We desire to again call attention to our contest, and urge all young people's leaders of Sunbeams, G. A.'s, R. A.'s, Y. W. A.'s and college Y. W. A.'s to place this before your organizations and endeavor to get your young people to compete for one of the prizes. Contest closes March 1.

If you did not save the issue of The Baptist Record containing the regulations, write Miss Traylor immediately and take the matter up with your young people at once. They can begin collecting material and reading up on tithing while you await the coming of the rules.

—Mrs. R. B. Gunter,
 State Stewardship Chairman.

Shanghai College

Christmas begins with us in China about the last of October, when we begin to plan our gifts for you in America. We rush madly about tying parcels and getting them off on the last possible boat that will reach the States before Christmas—then there is a lull until time to begin on music and plays with the students. From the Sunday before holidays begin until the last night the students are here we are busy about something for them. On Christmas Eve we open our parcels from home and a real Christmas dinner on the 25th. Another lull, then the letters telling of your Christmas and belated gifts come.

The church choir of our boys and girls in school furnished the music at church in the morning and Gordon Potat preached in Mandarin a fine Christmas sermon for the college and faculty, but before that at the Middle School service which is at 8:30 A. M. we had the Christmas story dramatized by some of the little Middle School boys and the Christmas songs played by the school orchestra.

We are very thankful for such fine services at this time when so many schools have had to close because of war conditions, and many have had to spend Christmas very quietly on account of anti-Christian agitation.

On Monday night the teachers in the Woman's Hall gave a party to the 65 girls we have and in spite of tests that some of them had the next day in class, we all had a good time. Some of the stunts the different classes put on were very clever, but it would be a waste of time for me to try to tell you what they were.

On Wednesday evening Miss Bryan had the

best kindergarten entertainment she has ever given. The children were precious. Three of the faculty children are in the kindergarten and it was lovely to see Chinese and American children singing and playing together as they did.

Thursday night the six senior girls gave a play and had a party for the faculty, girls and senior boys which was very nice. After that the members of the church choir who were still here sang carols over the campus and I had cocoa for them when they came here about 11:30. It was freezing cold, so cocoa was most welcome.

Miss Dahl got up at 6 with some of the girls on Christmas morning and sang carols at all the houses, ending at the President's house, where they had cocoa and hot biscuits.

The S. S. tree was in the gymnasium on Thursday afternoon and all the village schools connected with the college had part on the program. The college boys were in the balcony on the running track, while the faculty, campus servants and village people had seats on the main floor. The children sang Christmas songs, recited Bible verses, and gave little plays, and the College Y. W. C. A. gave a Christmas play. There were gifts for all the children, made possible by boxes sent from America.

So much for the Chinese part of Christmas. We have a lovely little tree, gay in tinsel, red apples and butterflies, in our dining room and all our gifts were piled around the tree to be opened Christmas Eve.

I have candy from students, tapestry and bits of old embroidery, and cards by the score. From home came handkerchiefs, gloves, silk underwear, pillow cases embroidered, two dresses, toilet articles, checks. I am overwhelmed with good things.

There were seven of us at dinner on Saturday, all women, and the best dinner imaginable. The engaged member of our family got a five pound box of candy and a fur coat! So we have plenty of candy. Miss Priest and I each got a fruit cake from home—we won't go hungry for sweets.

At 3 o'clock eight of us crowded into a Ford sedan and went to Shanghai. I had to find a little church where some of our students were to sing at a Christmas program,—Miss Priest went with me and we got there just in time to play the accompaniments, then we went out to Miss Kelly's home where we spent the night with friends and had another big dinner on Sunday.

Today I am trying to put my room in order and write letters and tomorrow we go back to school with examinations looming up ahead of the students.

Barbed wire fortifications are in place at every road leading into the settlement and Shanghai is expecting war any time. Here's hoping they will wait until Chinese New Year before they start so that we can finish this term in peace.

The weather has been severe the past week, but the Southern army means business and cold weather has not stopped the fighting as is usually the case.

Lovingly,

—Elizabeth Kethley.

WITS END CORNER

Are you standing at "Wits End Corner",
 Christian, with troubled brow?
 Are you thinking of what is before you,
 And all you are bearing now?
 Does all the world seem against you,
 And you in the battle alone?
 Remember to "Wits End Corner",
 Is just where God's Power is shown.

Are you standing at "Wits End Corner",
 Blinded with wearying pain,
 Feeling you cannot endure it,
 You cannot endure the strain,
 Bruised through the constant suffering,
 Dizzy, and dazed and dumb?
 Remember to "Wits End Corner",
 Is where Jesus loves to come!

Are you standing at "Wits End Corner",
 Your work before you spread,
 All lying, begun, unfinished,
 And pressing on heart and head,
 Longing for strength to do it,
 Stretching out trembling hands?
 Remember at "Wits End Corner",
 The Burden Bearer stands.

Are you standing at "Wits End Corner",
 Yearning for those you love,
 Longing and praying and watching,
 Pleading their cause above,
 Trying to lead them to Jesus,
 Wondering if you've been true?
 He whispers, at "Wits End Corner",
 "I'll win them, as I won you."

Are you standing at "Wits End Corner"?
 Then you're just in the very spot
 To learn the wondrous resources
 Of Him who faileth not!
 No doubt to a brighter pathway
 Your footsteps will soon be moved,
 But only at "Wits End Corner"
 Is "the God who is able" proved.

—One Who Has Been At "Wits End Corner".

The Baptist Hospital in New Orleans was one of the institutions this year included in the Community Welfare contributions of the city.

Brother W. W. Kyzar and Singer Joe Canzoneri are in a meeting at Lucedale. They report that the meeting is progressing nicely, and they are expecting great results.

Among other figures The Baptist gives these, that of 567 students in Colgate University 282 regard the Bible as inspired in a sense that no other literature could be said to be inspired.

It is said that the will of Col. C. C. Gibbs of San Antonio left \$300,000 to Baylor College and San Marcos Academy to be used in educating poor boys and girls. Don't you think a man or woman in Mississippi ought to have the privilege of doing this if he wished? But our constitution does not permit it.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Here is a Good Idea

The First Church Senior B. Y. P. U., Gulfport, is inviting the Hansboro B. Y. P. U. to come over and give them a program, and they in turn will go to Hansboro and give a program some time later. It's a good way to get acquainted, and is practicing a fine spirit of cooperation.

Kosciusko

All three unions at Kosciusko were A-1 for last quarter. FINE. Here is what Corresponding Secretary Edward Clarke Sims writes about their union: "In checking up our records we found that Evelyn Temple made 97, Louise Burdett 96, Sam Myrick 95, John Jordon 94, W. C. Williams 91 for the whole quarter. We had six boys and girls who were 100% in attendance. Three 100% in Daily Bible Readings; two 100% in church attendance, and we are going to do better than that this quarter. Our union grade for the first Sunday this quarter was 94%; Group Two with Sam Myrick as Captain made 98%. We have a church attendance committee and our church attendance has increased 100%."

Noxapater

We are glad to have a good word from the Noxapater B. Y. P. U. They have recently elected Marvin Ryals as President; Ray Farish, Vice-President; and Allyne Woods is the Secretary. These will lead the union in a fine way this term.

Four New Ones

We are glad to have the information from four sections of the state that new unions have been organized. NATCHEZ has organized a Senior B. Y. P. U., Miss Mary Godard, Secretary, reporting. DANCY has organized a Senior B. Y. P. U., Mrs. Irene Spurgeon, Corresponding Secretary, reporting. Mr. A. W. Talbert of Jackson reports a Senior B. Y. P. U. for Harrisville, Smith County, with Mr. W. C. Smith elected President. The Mountain Creek B. Y. P. U. went with Bro. Talbert to Harrisville and gave a splendid program, after which the union was organized. The Oxford Church reports an Adult Union with Mr. T. W. Black as President. Congratulations to each of these.

Pine Grove, Pearl River County

We have a letter from Miss Lucy Myrtle McSween, Corresponding Secretary of the Pine Grove B. Y. P. U., saying that the union has reached the Standard of Excellence. We are glad to get this interesting statement, and congratulate the union on its good work. We hope their success will be the means of inspiring many other unions to

tighten up a bit and THIS QUARTER be A-1.

150 A-1 B. Y. P. U.'s in Mississippi THIS QUARTER—That's our goal.

Pass It On

Our Calendar This Month and Next February—Bible Reading Month. The Bible is rich Spiritual food, and every B. Y. P. U. member should read it every day.

March—Study Course Month. B. Y. P. U. Study Course Week is March 6-12. Let every B. Y. P. U. observe it. Use local talent for teachers.

Dr. Dobbins checked up on his classes in the Louisville Seminary and found that 65% of the students received their first impressions for definite religious work and to preach from the B. Y. P. U.

The THREE-FOLD idea of B. Y. P. U.—Enlistment, Training, Service.

If it isn't Missionary it isn't B. Y. P. U.

"To Tithe is to obey. Obedience brings Happiness, Prosperity, Fellowship with God."

The keynote in every address Dr. Van Ness made at the Sunday School Conference held in Memphis, was "A closer relationship between Sunday School and B. Y. P. U." A Sunday School teacher's ambition and concern for her class is that each one may be an active B. Y. P. U. member, getting TRAINING as well as INSTRUCTION.

The outstanding value of the General B. Y. P. U. Organization is in the Monthly Council, where all committees meet and plan for next month's work.

The pastor at Conway, Ark., uses his B. Y. P. U. members every day by having them canvass the church membership in the interest of the mid-week prayer meeting.

The B. Y. P. U. Magazine is going strong, 8,000 subscribers already and only six months old. Don't forget to order several copies with your regular order for quarterlies. It's \$1 a year.

There were 128,389 B. Y. P. U. awards issued in 1926. Our goal for 1927 is 158,000.

Greenwood Getting Ready for Big Convention

Already arrangements are being made to take care of the delegates to the Sunday School and B. Y. P. U. Convention meeting in Green-

wood March 22-24. Mr. W. H. Harper of the First Baptist Church at Greenwood was appointed as general chairman to make plans and all arrangements for the Convention and we know it will be done just right. We are looking forward to one of the best meetings we have ever had and we want to meet YOU there.

Tuscola Church, Leake County, Organizes B. Y. P. U.

On Saturday, Jan. 22, the young people met with Brother C. T. Johnson, State Evangelist, and organized a B. Y. P. U. under the leadership of Mrs. H. H. Brooks. The following officers were elected: President, Bilbo Young; Vice-President, Bradford Denson; Secretary, Bonnie Young; Corresponding Secretary, Myrna Denson; Treasurer, Lela Denson; Librarian, Elizabeth Denson; Pianist, Evelyn Denson; Chorister, Spurgeon Young; Group Leaders, Evelyn Denson and Bilbo Young.

The committees have not been appointed yet. The literature has been ordered, and we expect to have an A-1 union.

—Myrna Denson, Cor. Secty.

CLARKE COLLEGE MINISTERIAL ASSOCIATION

We met Friday night, Jan. 29th, and had a very interesting program. The discussion was on faith, hope and love. Rev. R. L. Nester conducted devotional, Rev. R. C. Lee discussed hope, Rev. D. W. McDaniel discussed faith, and Rev. R. L. Breland discussed love. Brother Breland was a visitor to the association. We were very glad to have him. He is one of East Mississippi's best preachers.

After Brother Breland's talk the quartet brought us a great message in song, and Rev. C. J. Purvis led the closing prayer.

—Elton Barlow, reporter.

SOWING AND REAPING

All are sowers. All will be reapers. What will the harvest be?

"Be not deceived; God is not mocked; for whatsoever (that which) a man soweth that (the same) shall he also reap." Gal. 6:7.) Note that he will reap that which he soweth. This is natural; in perfect accord with God's law of nature. We must inevitably sow. How important for this life, and the future life, that we sow good seed—that we sow wheat instead of tares. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Therefore, as we have opportunity let us do good unto all men." (Gal. 6:7,8,10.)

"The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, witchcraft, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of which I tell you, as I have told you in the past, that they who do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-

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suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:19-23.)

"As many as are led by the Spirit of God, they are the sons (children) of God." (Rom. 8:14.) Per contra, as many as are led by the spirit of the devil are sons (children) of the devil. Jesus Christ, the Son of God, said to the self-righteous Pharisees, "Ye are of your father the devil and his works will ye do." (John 8:44.) Paul, the great Apostle, "filled with the Holy Spirit," said unto Elymas, the sorcerer, "O, full of all subtlety and all mischief; thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:8-10.)

Dear reader, are you, am I living selfish, sordid, sensuous lives, "sowing to the flesh", being influenced by the devil; or, are you, am I, led by the Spirit of God, "doing unto others as we would that others do unto us", living for good of others and for the glory of God? Are you, am I, "sowing seeds of kindness for our reaping bye and bye"? What shall your harvest be? What shall my harvest be?

—C. M. Sherrouse.

Williams—"How did Harper happen to lose control of his car at the railroad crossing?"

Hunt—"He's the kind of man who always drops everything when the whistle blows."—Punch Bowl.

Sunday School Department

SUNDAY SCHOOL LESSON

Feb. 6, 1927

R. A. Venable

The Practice of Christian Stewardship—Matthew 25:14-30.

The Golden Text: "Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Matthew 25:21.)

Introduction

The historical setting of any passage is always important. Since knowing this we can easily get into the current of thought in the mind of the writer or speaker. Again it is important to ascertain if possible to whom the words were spoken or written. If we can rely upon the order of Matthew's arrangement of his material found in chapters 24 and 25, we have no trouble in getting the historical setting of the lesson before us. We can learn also to whom the language was spoken, and the subject matter in hand. (1) The language was spoken to that inner circle of disciples which he gathered about him, designated as Apostles. (2) The language is a part of a discourse provoked by three questions which arose in their minds, because of what he had just said about the destruction of Jerusalem and of the temple. (See 24:1-2.) The questions were: "When shall these things be? What shall be the sign of their coming, and the end of the world?" (24:3.) In the context of the lesson is the parable of the Ten Virgins, teaching the absolute necessity of being ever ready for the coming of the Lord (See 25:13). Let it be remembered, the expression "end of the world" found in their question is misleading. "The consummation of the age" expresses the essence of their inquiry, meaning end of the Jewish dispensation in the downfall of Jerusalem. To give the words "end of the world or end of the age" the meaning which we would naturally give them as applying to the end of present, material order is to take up the whole subject amiss representing us as practically eisegesis instead of exegesis, putting in the words which we want to take out.

1. The lesson is put in the form of a charming and instructive story, fraught with wholesome lessons and beset with some disturbing difficulties to the careful student. These will emerge in the course of our study. They need not be called up and disposed of in this discussion.

2. The lesson is presented in the form of a parable. Much of what is said is mere drapery, designed to form the background of the salient truth set forth; and does not call for an interpretation and application in detail.

1st, "For it is as when, going into another country, called his own servants and delivered unto them his goods. And to one he gave five

talents, to another two, to another one; to each according to his several ability; and he went on his journey. Immediately he that had received the five talents went and traded with them and made five other talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his Lord's money." (Verses 14-16.) In these verses several things are worthy of note, which may now claim attention.

1. The general drift of our Lord's discourse at this time makes it obvious that Christ's departure from the earth to the spiritual realm in his ascension and enthronement are represented in the person of the "man who is going into another country". "His goods" are manifestly the responsibilities, interests, effective forces and blessings of the "Kingdom of heaven", which he came into the world to set up. All the Kingdom interests are his possession here on the earth. He is its author, and the spiritual dynamic animating it. Its point of departure upon the conquest over a world cursed by sin and disordered by the spirit of rebellion is hidden away in the boundless depths of his Divine-Human Personality.

(1) Now, in view of his departure and prolonged absence he calls three bond-servants into his presence and commits to them the interests of his kingdom during his absence. He "delivered unto them his goods".

(2) It is important to note the personal element in this distribution. Individual responsibility bulks large in this delivery of his goods. The sanctity of the individual is a marked characteristic of the New Testament religion, and with it, personal responsibility. The religion of Christ is not one of proxy. Each must repent, believe, be baptized for himself. Every believer has his personal duties, privileges and blessings.

(3) The distribution is according to the several abilities of the servants. They did not all receive the same number of talents, but according to the capacity of the servants was the distribution made.

(4) A very pressing question intrudes itself. What was the nature of this trust? What does the talent represent? It clearly was not the natural endowment, that they already possessed before the distribution was made, and the trust was according to the natural endowment. Meyer holds that the talents represent the spiritual endowments for service. These spiritual endowments are bestowed according to the capacities of men. The capabilities of men differ and these least endowed by nature are incapacitated for the largest spiritual endowments. These endowments are always bestowed for service, and not for per-

sonal delectation, or self enjoyment. The richest endowments go to the most capable, and a corresponding obligation.

(5) Two of these servants promptly go forth to the marts of trade to invest the trust committed to them. The language is commercial. The one with the two talents is as prompt, active and faithful as the one with five. Each is equally successful. They gain a hundred per cent on their investment. But let us not overlook the conduct of the servant with one talent. He did not invest his talent. He hid it in the earth. He put it where he could not use it, and where no one else could use it. He had a trust, the same in kind as his fellow servants, the markets were open to him as well as to them. A gain of a hundred per cent upon his talent awaited him. There was no lack of capacity on his part to profitably invest his one talent. He was dilatory. He shirked personal responsibility and threw to the winds his duty and his privilege. He made no effort, he gained no profit, but lost all.

2nd, "Now after a long time the Lord of these servants cometh and maketh a reckoning with them. And he that receiveth the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents. Lo, I have gained other five talents. His Lord said unto him, Well done, good and faithful servant. Thou hast been faithful over a few things. I will set thee over many things; enter thou into the joy of thy Lord. And he that received the two talents came and said, Lord, thou deliveredst unto me two talents. Lo, I have gained other two talents. His Lord said unto him, Well done good and faithful servant. Thou hast been faithful over a few things. I will set thee over many things; enter thou into the joy of thy Lord." (Verses 19-23.)

1. The lesson is a parable about the last things, some things that are going to come to pass upon the return of the Lord. The interim between his departure and his return was to be occupied by his servants in the investment of the trust which he had committed to them during his absence. The interim is now over and he has returned. The day of reckoning has come. A glad day to two of his servants, a day of joy, a day of approval and of promotion.

2. The ground of approval and promotion is not the number of talents gained, but faithfulness in the service rendered. The talents gained, the visible results of their unremitting labors were indicative of their loving obedience to the Master's will, and an untiring endeavor to increase his possessions and gain his approval. The attitude of these servants toward the Master and their faithfulness in serving him call forth his approval and their promotion by him. The servants who gained only two talents received the same commendation and the same promotion as his fellow servant who gained five. The per cent upon the capital invested was

the same because each was equally faithful. Our capacity determines the measure of the spiritual gifts which the Lord bestows upon us, but our faithfulness measures the reward bestowed upon us. The faithful use of the divine gifts entrusted to us open the way for larger gifts. Preferment in the Kingdom is gained by faithful service in the day of small things.

3. One would be glad to say something about the joy of the Lord into which these faithful servants were admitted, but, alas! who of us begirt with the limitations of this earthly life can sound the depths, scale the heights or survey the length and breadth of that glorious estate which the Lord's faithful ones shall enter sometime in his own good time, on "some sweet day by and by"?

4. The most pathetic scene in this dramatic story now calls for our attention. The servant with one talent now comes to render his account. "And he also that had received the one talent came and said, Lord, I knew that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and I went away and hid thy talent in the earth. Lo, thou hast thine own. But his Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not scatter; thou oughtest, therefore, to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away, therefore, the talent from him, and give it unto him that hath the ten talents." (Verses 24-27.) There is much indescribably sad of a life that fails. Such a failure calls for a searching inquiry as to the causes that brought such a disaster. The case before us is no exception.

1. The causes of this man's failure were not due to outward circumstances over which he had no control. He had a measure of capacity, and sufficient capital to embark in business; the marts of trade were open and ample time was afforded him to realize a hundred per cent upon his capital. The incentive to heroic endeavor was sufficient to bring him to his best. Though the slave of another, he was untrammelled by any coercion, either of restraint or constraint. He was amply equipped by nature and the beneficence of his master to meet with a measure of success, but he failed.

2. It is interesting to note the excuse he offered in extenuation of his failure. He exculpated himself of all blame. He threw the blame upon his benevolent Master. He impugned his motive and charged him with a selfish motive and with fraudulent methods in enriching himself at the cost of the labor of others. He tacitly denied that the purpose of his Master was to find his own in enrichment, in the enrichment of his servants. The growth, development in the moral and spiritual development and their achievements in the advancement of his kingdom increase the riches of his grace.

3. In striking contrast to the

each was equally capacity determines the spiritual gifts bestows upon us, less measures the upon us. The divine gifts enen the way for eferment in the by faithful serv-small things.

glad to say some- of the Lord into ul servants were ! who of us be- itations of this ound the depths, or survey the of that glorious rd's faithful ones e in his own good eet day by and

etic scene in this w calls for our ant with one tal- nder his account. had received the d said, Lord, I t a hard man, didst not sow, e thou didst not afraid, and I went ent in the earth.

own. But his said unto him, lothful servant, I reap where I ner where I did oughrest, there- y money to the coming I should mine own with away, therefore, and give it unto ten talents." ere is much in- life that fails. for a searching es that brought e case before us

this man's fail- outward circum- he had no con- ure of capacity, l to embark in of trade were e was afforded ndred per cent he incentive to s sufficient to t. Though the was untram- n, either of re- He was amply and the benefi- o meet with a but he failed. to note the ex- enuation of his ted himself of the blame upon ter. He im- d charged him and with fraud- iching himself bor of others. at the purpose find his own enrichment of owth, develop- d spiritual de- achievements in s kingdom in- is grace. trast to the

servant's reasons for his failure is that of the reasons assigned by his Master. "Thou wicked and slothful servant" sums up the Master's diagnosis of his failure. The servant was perverse of heart, and slothful. He was bad in heart and lazy. Back of his indolence was a wicked heart, which blinded his vision of the good and the great things and of the splendid possibilities within the grasp of an honest and faithful endeavor.

4. The dire results which came to the wicked and slothful servant: His loss was irreparable.

(1) He lost the approval and gracious favor of his Lord.

(2) He lost his last opportunity, and with it his natural capacity for doing good and the gracious gift his Lord had entrusted to him.

(3) He lost his freedom of action; he exchanged freedom for bondage, liberty for chains.

(4) He lost all possibility of happiness forever. He exchanged light for darkness, happiness for misery, heaven for hell.

NEW CHURCH ORGANIZED IN SMITH COUNTY

Another new church added to the list of Missionary Baptists in Mississippi. On January 15, 1927, the writer had the privilege of assisting in the organization of a church six miles northeast of Taylorsville, Smith County, Mississippi. The writer, Rev. J. J. Hedgepeth and Rev. A. A. Martin, sat as presbytery. On arriving in the community the writer found that the few earnest Christian men had secured a building site of two acres of land and had the framing for the church already on the ground. The church takes the name of Pleasant Grove.

There were five charter members to enter into the organization and after having gone through the usual form of organizing a church the writer preached Saturday evening, Sunday morning and Sunday P. M. On opening the doors of the church at the close of the Sunday evening service, received one member. The little church has its clerk and pastor and will soon have its house of worship. Brethren, let's pray for these folks that they may do a great work for the Lord, in that community, where a church is so badly needed.

Yours fraternally,

—A. J. Linton.

The little boy had his first lesson in astronomy and was proudly exhibiting his knowledge to his still smaller sister.

"That star," he said, pointing to one of the most brilliant ornaments of the heavens, "is ever so much larger than the earth."

"Pooh, I don't believe it," replied his sister scornfully. "If it's as big as that, why does it not keep the rain off us?"—Youth's Companion.

Bookkeeper: "How does your new truck run?"

Delivery Man: "In and out."

"What do you mean?"

"It runs out of gas and into everything."—Good Hardware.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

From The American Needlewoman.

JUST TO BE EIGHT

By Flora Payne Coltman

Just to be eight years old again—

Just to be only eight—

Fishing for tadpoles in the brook
With a piece of string and a bent-
pin hook

And nothing at all for bait.

Just to be eight years old again—

Just to be only eight—

Molding out mud pies, one by one,
And baking them crisp in the golden
sun

On a bench by the garden-gate.

Just to be eight years old again—

Just to be only eight—

Trudging the woodland path to
school,

With a 'rithmetic and yellow rule,
And a brand-new, red-bound slate.

Just to be eight years old again—

Just to be eight again—

Kissing my mother a fond good-
night,

Arms twined about her so loving
and tight,

As she gently tucked me in.

Now the brook is dry where the tad-
poles swam,

And the gate has crumbled away;
But they live in the land of Used-
to-be

With the good-night kiss that comes
back to me

Like the breath of a night in May.

Grandmothers and Hands

Paul and Jennie lived in a thriving mid-western city, and had a really, truly grandmother come from her Mississippi farm to pay them a visit, a nice long visit. She had the softest, wavy, white, white hair, and laughing crinkles around her eyes and some sorrow lines in her face, when she wasn't smiling and lots more lines and lines, some were thought lines and some were tired lines and some were just grandma lines. Oh! she was the nicest grandma. She was plump, but not too fat, just so comfortable looking; and her skirts were long and wide enough that one playing hide and seek might so easily hide behind them. She had such nice gray and lavender and mingled dresses and one starched white one and one rusty black one which she wore with little white collars and looked just right. She wore little shawls on cool mornings, and big aprons when she went into the kitchen. She was the only person in the world that ever let Jennie make biscuits all by herself. She taught Paul how to make a sparrow trap of split boards, a tough bendy stick, and strong twine string, and some triggers. He was the envy of all the boys in the neighborhood. The four children next

door adopted her and claimed her as their grandma too. They never tired of hearing her "tell about" the time Uncle Jack got lost, or where they hid all the valuables when they heard the Yankees were coming, or how Paul's daddy learned to plow, or how Aunt Jennie could spin and weave such beautiful cloth and, yes, she wove that counterpane that was in the old chest, and how grandpa moved the bee gum by wrapping a sheet around it. And then at night she would tell them about Daniel and why the lions didn't eat him, and Joseph in the pit and out and in prison and out, and Samson strong and Samson weak, and David merry and David sad; and all the other fascinating stories from the Old and New Testament. For grandmas know what the psychologists say (even though they may not know whether there be any psychologists or not) that those are the finest stories from point of view of interest (as well as from every other point of view), that were ever told to children. Then they'd sing little songs together. How they did love to sing with grandma. But she couldn't keep on staying, for there were other grandchildren to be visited, so there were many sad little hearts when she went away.

Next week little Bess of the neighbor's children came rushing over to tell Paul and Jennie, "O, another grandma is coming, our very own grandma; only mother says we mustn't call her grandma, she mightn't like it. She wants us to call her 'Ditsy' or some such silly name as that, but whatever for I can't tell. I think 'grandma' is just the nicest sounding name I most ever heard. But she's coming this very day, an' I'll call her anything she likes just to have a grandma at our house." Jennie and Paul were at the neighbor's ahead of time to help welcome the new grandma. But when the car came up and the father and mother got out and someone else sprang out, and that was all, little Bess waited, "O, she didn't come". Mother called gaily, "O, yes she did. Come children and greet your adorable grandmother". The visitor was tripping along in very shiny, very high heeled shoes and shinier hose and skirt too brief for a great girl of six to hide behind at all. She wore a nifty little hat over a shingled bob that was very dark black, and she chattered and smiled with lips that were redder than cheeks that were so red. Paul gave one startled glance and said, "Shucks, that ain't no grandma!" and rushed back home. Tears came into Jennie's eyes and she slowly followed. In a few minutes the other children came to find consolation in the good old-fashioned games they had recently learned. One of them said, "She ain't no

grandma a'tall. We left her pinkin' her fingernails. Grandma's don't have pink fingernails." And they don't. They have, so often, they have, hard knotty, toil-worn hands with scars and seams and lines, like the lines of their faces made in caring for others. But little children who are the best, truest, surest, most accurate judges of our inner selves can see the beauty in care-worn faces and hands.

A little girl who had an old-fashioned grandmother for a teacher in Sunday School came running home one day and said, "O, mamma, do you know my Sunday School teacher? She's that pretty lady." And by all the grown-up standards of beauty she would not have been so judged. Some of the grown-ups were inclined to laugh and think it much of a joke, but the little girl's mother said, "The baby is right. She sees the beautiful spirit that characterizes the real life of this lovely consecrated woman." A boy once said of his aunt, "She is nearly as old as my mother, but she looks as young as my sister, who is eighteen. Aunt Nellie says she knows how to not have lines and wrinkles, just not think. She says if you think hard and care and worry about things, that will make wrinkles." And Aunt Nellie is certainly right, thinking and caring and troubling and loving and sacrificing will bring lines, but lines of strength of character.

There is an old, old story of a beautiful young girl who, bereft of her lover on her wedding day, lost her reason and stood always at her window looking for her lover; and to her it was still her wedding day and she remained young and beautiful—she did not think, just waited. You say the price is too great to pay. It is.

A beautiful young modern granddaughter of a real old-fashioned grandmother said, "I'm just not going to let my hands get all gnarled and ruined like mother's and grandmother's. I'm going to take care of my hands. All the magazines tell us how important and how necessary it is to care for our hands and that it is simply unpardonable to have hands that are not beautiful; and old rough hands are so ugly." So she cares for those beautiful hands. She lives in a hotel, and spends her husband's not too abundant salary, and keeps herself beautiful. One of her cousins, not so fortunate, or unfortunate, in her situation in life, said, "It is just a sin for anybody to be as pretty as Lucile". "Sin is right", replied her sister. "She is beautiful, but utterly useless."

The poet, Browning, tells in his poem, James Lee's wife of the dissatisfied woman sitting beside a drawing board. She has been drawing a hand, a clay cast of a perfect thing before her. She has learned something of the infinite beauty of the human hand, has studied it and praised God, its maker, for it. And as she contemplates the world of wonders to be discovered therein she is fain to efface her work and begin anew, for somehow grace slips from sculless finger-tips. The cast

is that of a hand by Leonard da Vinci. She has passionately longed to copy its perfection, but as the great master could not copy the perfection of the dead hand so she has failed to draw the cast. And so she turns to the peasant girl model who is by her side that day. "A little girl with the poor, coarse hand", and as she contemplates it she begins to understand the worth of flesh and blood and that there is a great deal more than beauty in a hand. She has read Bell on the human hand and she knows something of the infinite uses of the mechanism which is hidden beneath the flesh. She knows what use survives the beauty in the peasant hand that spins and bakes; the living woman is better than the dead cast. So she decided to be up and doing instead of dreaming and sighing. Useless things are dead things, though they may be beautiful. "Beautiful hands are those that do, Work that is honest, brave and true, Moment by moment, The whole day through."

**THE FOLLOWING IS THE
OFFICIAL REPORT
Of the Foreign Mission Board of the
Southern Baptist Convention,
Made January 6, 1927, on the
Defalcation of the Board's
Treasurer**

The total amount of the defalcation, as reported to the Board by the auditors who have now completed their work, is \$103,772.38.

A careful appraisal of the assets conveyed by the treasurer and his wife has been made, showing an estimated value of approximately \$35,000.00 when reduced to cash. This includes the present cash-surrender value of life insurance policies of the face value of \$29,000.00.

A careful examination of the treasurer's private bank accounts, which was made by the auditors under his written authorization, does not show that he possessed any other assets than those which he and his wife turned over, and which are invoiced above.

In addition to the above, the Board holds a bond in the United States Fidelity & Guaranty Company, Baltimore, Maryland, in the sum of \$25,006.00.

Notes on Above and in Explanation of Same

1. The amount of the defalcation which is given in the above inventory does not add to the indebtedness of the Board as shown on its books and as reported to the denomination from time to time, but this indebtedness will be reduced by whatever amount is realized from the above assets. The current indebtedness of the Board at the time this report is prepared is \$1,193,005.10, and will be reduced by whatever sum is realized from the sale of these assets.

2. The actual amount which shall be realized from the sale of the properties named in the above inventory may be something slightly more or slightly less than the estimated value which has been given, as the amount realized from the sale of these properties will be re-

duced by some small claims of certain merchant creditors of the treasurer, which aggregate about \$2,000.00, and will be adjusted out of the amount realized from these assets in proportion to \$2,000.00 of these claims as against the Board's claim of \$103,772.38.

Re-Assurance

The Board wishes to say to the denomination at large that it will in the future, as in the past, take every precaution to guarantee the security of the funds which are entrusted to it, and to make impossible the recurrence of any such unfortunate incident as this defalcation.

We quote the following from the report of the Certified Public Accountants made to the Board's official auditor, Jan. 5, 1927, which will give one who is experienced in accounting a very good idea as to how this defalcation was accomplished:

"By the authority of the auditor of the Foreign Mission Board of the Southern Baptist Convention, we have audited the books of account of said Board for several years, the audits being made by different members of our staff. The system of accounting employed by the Board is modern and was designed especially for the handling of its finances.

The method employed by Sanders to embezzle funds is unique in auditing procedure and the usual ways of checking and verifying items were inadequate to detect his forgeries. There were no irregularities or errors in the books that would cause anyone to be suspicious. On the contrary, the books were in good condition. Both the checks and paid drafts were checked to or compared with the original entry on the Cash Book, the draft representing the authority for the disbursement. The auditors did not rely upon tests but checked every entry with its supporting data. Usually the cost of this form of auditing is prohibitive because of the numerous invoices or volume of other data supporting the disbursements. The supporting data of every disbursement had the appearance to the natural eye of being genuine and in proper form to meet the requirements of the Board.

And in this connection it should be borne in mind that in our opinion the Board exercised due diligence in every way in the handling of its finances. Representatives of this firm became suspicious of him only through their observation of his standard of living. No definite starting point, however, was found until we undertook the independent investigation which developed a shortage of approximately \$92,000.00.

The method evolved and employed by George N. Sanders to embezzle the sum shown in the accompanying statement was as follows: Drafts were drawn on George N. Sanders, Treasurer, Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, by treasurer of Baptist Foreign Missions throughout the world. These drafts were paid by checks of the Foreign Mission Board and the drafts stamped paid and held as supporting evidence

to the checks given therefor. Sanders selected drafts from the "paid" file and by changing the bona fide paid dates passed them again as bona fide drafts. Paid dates on both the genuine and forged drafts were stamped thereon. Checks for the amount of the altered drafts were drawn by him, payable to the State-Planters Bank and Trust Company, for which the bank issued Cashier or New York Exchange Checks totaling \$103,772.38, which were disposed of by him as follows:

1. Deposited in the American Natl. Bank, Richmond, Va., in an account carried as George N. Sanders, Treasurer, c/o Foreign Mission Board	\$ 91,164.32
2. Deposited to his credit at The Central National Bank, Richmond, Va.	1,132.40
3. Cashed or use to pay personal obligations	11,475.66
	\$103,772.38

The examination shows that an average of nine drafts out of every three thousand were forged or altered.

Funds deposited in the American National Bank were either transferred by check to Sanders' and Mrs. Sanders personal accounts or disbursed direct to his creditors."

This Board is more than eighty-one years old, and this defalcation is the first time in its history that anything of this character has befallen it. It is fair to say that the Board has never been neglectful of business methods. Its system of keeping accounts and handling money has been recommended and, from time to time, improved by the most expert and trustworthy accountants in Virginia, and has often been commended by the best and most experienced men of finance in the community. But as a leading banker of this city has said, "No system of accounting has yet been invented to take the place of an honest man."

Following the publicity which was given to the treasurer's defalcation, the commonwealth of Virginia placed him under arrest, and he will be tried at the present January term of the Hustings Court of the City of Richmond.

The Board cannot submit this report without grateful mention of the friends of foreign missions throughout the entire South who have suffered with it in this unfortunate affair, and who have been generous with their sympathy and unqualified in the expression of their confidence. Many hundreds of letters and telegrams have been received from pastors, laymen and women personally, and from all kinds of Baptist organizations, which bear the finest marks of Christian consideration and pledge renewed loyalty to foreign missions. We would, with this report, send to these friends warmest and most grateful appreciation of their sympathy and unabated confidence.

Quite a number of loyal and regular contributors to Foreign Missions, with tender sympathy for the Board

in its distress, and desirous of proving their own faith in the Board, and in an effort to prevent this defalcation from becoming an occasion of stumbling or loss of confidence for any Baptist in the South, have, unsolicited, sent in checks to be used for covering this defalcation. Accompanying these special gifts and in letters which bring none but declare the wish of the writers to contribute to such a fund are many suggestions that a movement be started among the loyal friends of foreign missions and the lovers of the good name of the denomination to reimburse the Board for the whole amount of the defalcation, in order not to leave the weakest Baptist and the most occasional contributor to foreign missions any ground for giving less to this great cause, but to furnish an example for giving more. The Board is deeply touched by these contributions and these suggestions, but feels that it is better to leave the matter to voluntary and spontaneous giving where it began. We hope that the generous friends who sent these checks and made these suggestions may understand at least something of the Board's warm gratitude and also its reasons for not, itself, promoting a reimbursement effort.

In conclusion, we ask that the unceasing prayers of all good men and women may be offered to God that wisdom and grace be given for the faithful and wise administration of this work, and that the blessing of the Lord may fall on all our foreign mission fields, where our great enterprise faces appalling needs and marvelous opportunities for service in the name of the Saviour.

—Foreign Mission Board,
Southern Baptist Convention,
J. F. Love, Corresponding Secretary.

BUT HE AIN'T

Visitor: "And what is your little brother's name?"

Bobby: "His name would be Jack if he was my brother, but he ain't and her name is Ruth."

\$100,000.00

Mississippi Baptist Education Commission

**6%
Bonds**

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Price: Par and accrued
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our expense**

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Bank & Trust Co.**

Jackson, Mississippi

**J. M. Hartfield,
President.**

**O. B. Taylor,
Vice-President.**

East Mississippi Department

By R. L. Breland

Conference Items

In my way of thinking the Sunday School Conference at Memphis was quite a success. More than 3,000 workers were reported present. The speaking and instruction, as well as the inspiration and enthusiasm, were splendid.

My home while there was with my dear friends, Rev. E. J. Hill and family; he is pastor of Merton Baptist Church and is doing splendid work. A new church is to be erected soon and the pastor's home has recently been worked over from bottom to top.

Of course there are always some things to complain about in any meeting. In this one there was a little too much "taffying" of others by some of the speakers and in some instances the same speaker was on the program twice and took up much of his time referring to what he was going to say in the next speech or what he had said in the other. There are probably plenty of speakers, taking the whole South into consideration, to have only one speech from the same person, unless it be an expert indeed, and thus this feature will be eliminated.

The outstanding addresses in my opinion were made by Dr. I. J. Van Ness, Dr. Ellis Fuller, Dr. F. F. Gibson, Miss Mary V. Lee, Dr. J. E. Dillard, Dr. T. L. Holcomb, Dr. J. B. Leavell—all were good and we are hardly able to distinguish the really best.

Some quotations from the addresses made:

"The Baptists have three fine outlooks—retrospect, circumspect and prospect. No people have a more encouraging retrospect, or past; our circumspect is wonderful, and our future is as bright as the promise of God."

"The South is God's chosen place to perpetuate and to propagate the purest religion in the world—the heritage of the Baptists."

"Evangelism, or a passion for lost souls, should be a natural condition in the heart of all saved. If we fail here we fail everywhere."

"What the world needs today as possibly never before in its history is old-fashioned gospel preaching on hell."

"You cannot pray for thirty days for the salvation of the lost without going out after them and try to win them; so we need more real praying."

"The Bible has a remedy for all our ills, a standard for all our needs. The tithe is not an accident, but the enforcing of God's standard of giving."

"There is only one solution of the boy and girl problem of today: redemption through the blood of Jesus

Christ. Christ is the only anchor that will hold them to truth and righteousness."

"The only way to win our children to Christ is through consecrated teachers who care more for the souls of the children than they do for the wicked dance, the bridge party and the movies."

"Judge Fossett said: 'If any one fails to support some form of organized church work he is living on charity, riding on some other man's transportation.'"

"Our school teachers in the public schools are trained and skilled in their respective phases of the work, but our Sunday School teachers as a rule, are young, untrained and unskilled in the teaching of the Bible and the art of winning the lost to the Savior. It is no wonder that the church and Sunday School lose more than half of them in their teen ages."

"What we are not up on we are usually down on; hence the reason why we have many who do not favor the weekly teachers' meeting for the Sunday School."

"A person's mind is at its best when he is 70 years old, provided he has taken proper care of his body. The hopeless are those who say they know enough and cannot learn any new things. That one is dead while he lives."

"Those who know and know they know are wise, follow them; those who do not know and know they do not know are simple, teach them; but those who do not know and do not know that they do not know are fools, they are hopeless."

"The custom of being late is not a habit, it is a disease."

"When you move into the neighborhood of another church, bring your letter and unite with the church, for no one can live the life he should and dishonor God by staying out of the church."

"Three verbs in the Christian life, conjugate them—To Be, To Have, To Do."

"Some of the fundamental elements of leadership in the Christian life are Vision, Faith, a Pure Heart, Prayer and an Interest in the lost."

"A Baptist church not only has a right to discipline its members but it is its God given duty."

"A pupil who goes to Sunday School and does not hear preaching and is not saved, is worse off and will go deeper into hell than if he had never gone to Sunday School."

"Spiritual hookworm is the disease that is afflicting many of our Baptist people—good old case of laziness."

"Both Christ and the Bible are called the Word of God because they are both the expression and interpretation of God. The Bible is not a collection of odds and ends but is a continuous and united whole from first to last."

"Time worketh, let me work too; Time undoeth, let me do. Sin worketh, let me work too; Sin undoeth, let me do. Death worketh, let me work too; Death undoeth, let me do. And for me let no rest be Until I rest in eternity."

"Plans do not work themselves;

you must plan your work and then work your plan."

"Our rural church problem is the greatest task before us. Save the rural situation and we will save the South and the world."

"The lightning bug is brilliant, But he hasn't any mind; He lumbers on through life With his headlight on behind."

"There is no such thing as new truth. We may discover truth new to us but it is as old as God."

"There are two classes of preachers: Those who preach different sermons from the same text and those who preach the same sermon from different texts."

"Boys are not bad, but wayward; old men are bad."

Notes and Comments

Brethren Johnson and Spearman have been reappointed as evangelists of the State Mission Board. This is a good deed for they are our best men and workers. Mrs. Johnson was in the Baptist Hospital for some time but glad to know she is out now.

Rev. J. A. Darling has been serving churches in Alabama for some two years now. He is doing well over there. Hurry up, brother, and come back home; we need you.

Rev. W. W. Grafton has resigned at Lambert. During his short ministry there he has done a good work. A church debt has been paid and quite a number of new members added.

Our State had the honor of furnishing the preacher to conduct the devotional at each session of the Conference, Dr. D. I. Purser of Tupelo, who did it well.

Rev. P. S. Rogers has resigned at Clarendon, Ark. It is a splendid opportunity now for some good church to bring this good Mississippian back to his native state. He is one of our good preachers.

Rev. Chas. A. Loveless has been called as pastor by the Como Baptist Church. He is located at Duck Hill, where he gives half of his time to the Baptist Church there, and will serve Como for half time out from there.

SALESMAN WANTED
Liberal Cash Commission Paid Weekly.
Howard-Hickory Nursery,
Box 584, Hickory, N. C.

QUALITY VEGETABLE PLANTS
Leading Varieties cabbage, onion and tomato plants shipped postpaid. 100 plants 35c, 200 50c, 500 \$1.10, 1000 \$2.00. Satisfaction guaranteed.
Florida Plant Growers, Dept. 1, Palatka, Fla.

The Wicker Tours, of Richmond, Virginia, announce another Christian Cruise for the summer of 1927; also a number of European tours. They are making a specialty of the annual Christian Cruise, which has proven such a success in the years gone by. Patrons of former years give the highest testimonials to the value of their tour to Bible Lands. Their advertisement appears in this issue.

FOR SALE

Cabbage and Bermuda Onion Plants. All Varieties. \$1.00 per 1000. Shipping Daily.
DORRIS PLANT CO., Valdosta, Ga.

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PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLINE
LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS: \$6,000 AND UP
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Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
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MISS JULIA DAINWOOD, SUPERINTENDENT

COLLEGE COLUMN

M. S. C. W. News Notes

Miss Louise Foreman

February 6th will bring Miss Foreman to our campus. We have been looking forward to this visit and getting ready for it all this year. The book "Winning to Christ" will be taught daily. Discussion groups will also be held at the noon hour daily, and she will hold interviews and conferences with students about their life work, and about any other problem.

"The Cottager"

This is the name of a new publication. It is the paper which is being published by the Baptist Student Union of North Carolina State College for Women, at Greensboro. Miss Cleo Mitchell is the Student Secretary, and is behind the work there. This is the "youngest" of our publications and is quite welcome in the circle. "The Baptist Lantern" is the name of the paper published by the Baptist Students of Florida State College for Women.

February Issue

The February issue of the Baptist Workshop is off the press, and we shall be glad to mail copies upon request. The Y. W. A. is the organization which sponsored this particular issue, and Virginia Miller, the efficient President of the Y. W. A., served as co-editor of this issue. Other organizations will sponsor special issues and at the close of school the Loving Cup will be awarded to the organization which has got out the best issue. Judges will be selected later.

Y. W. A.

The Y. W. A. was unable to meet the first week of January because school had just opened, so it met the second and third Wednesdays, in order not to lose out on the regular meetings. Mrs. Earl Burris is the finest Councillor in the State. She is ever loyal and faithful and backs up the whole program of the Y. W. A. She was of much aid in getting out the special Y. W. A. Edition, and surprised us with a contribution of \$5.00 toward paying for its publication. In order not to be outdone by his wife, Mr. Earl Burris surprised us with a check for \$20.00 on last Sunday—to help the piano play better. Some day we hope IT will be out of debt entirely and play to the satisfaction of everybody. Burris—we thank you. (They'd shrink from this publicity—and thereby we may be losing another contribution later. We'll see.)

A Week's Exchange

The Student Secretary is exchanging a week's work with Miss Georgine Coley of Alabama. This past week it was a training school in Montgomery. Miss Coley, one of the very tip-top Junior-Intermediate Leaders of the entire South, will visit our campus the week of March 27th and conduct the noonday devotionals and teach a B. Y. P. U. Study Course. Her specialty is Junior and Intermediate Leaders.

We shall use Mrs. Lambdin's book, and as a result hope to fit many of our girls for leadership in B. Y. P. U.'s not only for next summer, but for life. A number of our girls are already helping in this work here in the local churches, and Miss Coley will touch not only the college girls, but also the local workers who are interested enough to come.

Exams

This campus—like all others—will be invaded next week by Examinations. The girls are busy studying. We hope there'll be no flunk-outs among the Baptists, for we do not want to lose a single one of our girls. They're too fine a bunch. Regular meetings, noon devotionals, etc., will continue just as though nothing unusual were happening on the campus. Exams are not unusual—they are the regular order of the day—(that is, in January).

Noon Meetings

Last week the subject discussed by students at the noon devotional was "Consecration". This week "What It Means To Be A Follower of Jesus" is being used as the basis for discussion. We are calling on a number of new girls to lead this week.

PROHIBITION DEPARTMENT

By T. J. Bailey, D.D.

Connecticut and Rhode Island are the only two states which have not ratified the Eighteenth Amendment. They stand out against the other forty-six states in the Union. They must be very lonesome.

Mr. Ernest H. Cherrington of Westerville, Ohio, is general manager of the publishing interests of the Anti-Saloon League of America. Also, he is general secretary of the World League Against Alcoholism. In addition to these two important positions he is connected with numerous other organizations and educational societies. Just recently he has been elected secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, a position which no layman has ever held. His election to this position was on a written secret ballot, and his choice unanimous. This is perhaps the first time that any man was ever elected to the position by unanimous vote. This is a very responsible position requiring the very best talent available. Prohibitionists everywhere are rejoicing to know that Dr. Cherrington has turned down this very flattering proposition, to continue in the temperance work. The recent call was to strictly denominational work in the church with which he is connected and which he loves, but he declined this to continue in the more general work which he has been prosecuting for more than 25 years. Let every prohibitionist rally to his support in a stronger way than ever before.

A 2,900 mile automobile tour of the East satisfied John G. Shedd, chairman of the board of Marshall Field & Company, Chicago, that

prohibition is making the nation prosperous. This is according to an interview with Mr. Shedd in the Current Economist.

"Savings have been growing steadily from year to year, and this growth in the accumulation of the labor classes has been notable since prohibition closed the corner saloon," Mr. Shedd stated. "The benefits of prohibition which accrued to the working men and their families the last seven years cannot be stressed too strongly."

There is only one man who can raise your pay. Look him in the eye and ask him about it—when you shave.

Saving knocks the "L" out of slaving.

HOW TO LIVE—THE BIBLE OUR GUIDE TO A SUCCESSFUL LIFE

G. T. Howerton, Starkville, Miss.

If one really makes a success in life he must have a right Life-Plan. To have a right Life-Plan he must have a right philosophy of his life—all life. To hold to a right philosophy he must get a clear view of a few right principles. To get even a few right principles he must have a teacher. He must accept something, believe something. Now, THE BIBLE is chock full of good principles and good men—who teach us these. Take almost any one of them from Abraham to Paul, and you get a line of success through right vision of a right philosophy. You can not read a single page in THE BIBLE but you get a good nugget of wisdom which you need in your Life-Plan.

The best one of Bible Characters is Jesus—I mean as a teacher of a successful life. He will give you in the shortest, sharpest, clearest statement some principle or rule which will land you in the very middle of the road to success. Try this one from Him—"HAVE FAITH IN GOD".

Lay this by the side of the teaching of any modern successful man and you will see how they "square".

Henry Ford will preach you a fine sermon on "Every thing is all right UP TO NOW". Where does this come from? From his BIBLE, of course.

Long ago a good man hammered into me this—"WHATEVER IS IS RIGHT". Where did he get that? From the BIBLE—"GOD CAUSES ALL THINGS TO WORK TOGETHER FOR GOOD TO THOSE WHO LOVE THE LORD".

Yes, every big, successful business man who is capable of teaching us good things—like Ford and Franklin, Roosevelt and Rockefeller, Bacon and Babson, Wilson and Washington,—got his foundation from the BIBLE. Maybe I would better say HAS his foundation in the BIBLE,—for he as assuredly HOLDS to this right principle as he finds it. He must not merely have it ON his mind, but he must have it in his mind. Here is a "pointer" for the Association of College Professors who are organizing to save "educa-

IN MEMORIAM

Resolution of Houlka Baptist Church and Sunday School

Whereas, in view of the loss we have sustained by the decease of our friend and pastor, Rev. T. J. Latimer, who has been a member with us for one and one-half years and pastor for six months, and of the still heavier loss sustained by those who were nearest and dearest to him; therefore, be it resolved,

1. That it is but a just tribute to the memory of our departed brother to say that in regretting his removal from our midst we mourn for one who was in every way worthy of our respect and regard.

2. That we sincerely condole with the family of the deceased on the dispensation with which it has pleased God to afflict them and commend them for consolation to Him who does all things well and whose chastisements are meant in mercy.

3. That this heartfelt testimonial of our sympathy and sorrow be sent to the Baptist Record.

J. O. Harwood,
L. A. Turner,
Miss Carrie Lee Harris,
Committee.

tion" from being "ruined" by legislation in such benighted States as Mississippi and Tennessee. Their evolutionary "science" which they say must be saved for the salvation of our future boys and girls has in it NO right philosophy of life—no Life-Plan which will get any one anywhere, no "have faith in God" of Jesus. But it has in it a "flesh heredity" which "entails upon us" all the sins and sorrows, weaknesses and woes, frailties and foibles of all our ancestors—all the way down the line—yes, DOWN the line to the lowest life, the slum and slime of all the past.

Set these in contrast—1. "HAVE FAITH IN GOD". 2. Have faith in evolution. Build your business on one of these—your life.

Which is the cheerful outlook? Which leads you UP?

Which gives you a VISION? Even a College Professor with his narrow "standardized" views of all that education means needs and must have the philosophy of THE BIBLE if he teaches us anything worth knowing about a successful life.

WHY HE TAKES THEM
(By An Old Minister)

During a ministry of more than fifty years it has been the sad duty to the writer to officiate at many funerals. Many of these have been for infants and small children. In trying to comfort sorrowing parents and other loved ones, he has tried to impress the following: God has wise and holy purposes in calling them hence.

1st, That they may be delivered from the evil to come. We know that infants and little children that die before they become accountable are "safe in the arms of Jesus, safe

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Alka Baptist Church
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ever free from physical suffering of
every kind; from care and trouble
in every form; from temptation and
sin and from the danger of being
lost forever.

2nd, Sometimes it may be that
God permits these little ones to be
taken away to halt the straying feet
of wayward parents. When the lit-
tle white coffin is laid across their
path, they cannot step over it to go
on in the sinful ways of worldly
pleasure, so they turn back to God
and take refuge under the shadow
of His wings.

3rd, Sometimes it may be that
the little ones are taken to bind the
hearts of -sorrowing parents, and
other loved ones, more closely to
the home above. When David's child
was taken he was comforted by the
assurance that, though it could not
come back to him, yet he could go
to it. It is said that a shepherd
endeavored to lead his flock across
a stream to abundant verdant pas-
tures on the other side. In vain he
called, but the flock, unheeding, con-
tinued to crop the scattered blades
of grass that grew upon the barren
shore. At length the shepherd
"gathered the lambs with his arms
and carried them in his bosom"
across the shallow stream to the
green pastures on the other side;
and when the mother sheep heard
their call they quickly crossed over
and were followed by the flock. Who
knows but that in many instances
the death of a sweet, precious baby
has been the means, under the bless-
ing of God, in bringing parents,
brothers and sisters to the happy
home above?

4th, It may be that He takes them
because it is His right to do so.
They are His and He simply claims
His own. It is said that a king
owned a lovely garden filled with
choicest flowers. He put it in charge
of an expert gardener, who em-
ployed a servant to cultivate it un-
der his constant supervision. There
grew in this garden a flower of sur-
passing beauty that was admired by
all who saw it. One day when the
gardener returned from a brief ab-

sence this flower was gone. So he
called the servant to him and said
in anger: "Who plucked that flow-
er?" And the servant answered:
"Sir, the king himself has been here,
and he plucked it, that he might
wear it on his own royal bosom".
And then the gardener held his
peace, because he knew that the
rightful owner had simply claimed
his own. So, when our precious lit-
tle ones are taken from us, we
should be willing to say with Job:
"The Lord gave, and the Lord hath
taken away; blessed be the name of
the Lord".

HAZLEHURST

Four new deacons were ordained
last Sunday at the morning service:
Mr. J. W. Dees, Hon. J. F. Guynes,
Mr. A. Green, and Dr. A. C. Cock-
rell. Inspiring talks were made by
Deacons George W. Covington, Mar-
tin Farrar, and J. F. Guynes. The
Hazlehurst Church now has nineteen
as fine deacons as can be found in
any church.

Notwithstanding the large outlay
of expense in erection of our new
building the treasurer closed the
year with a balance of \$494.24 in
the treasury after all local expenses
had been paid. Mr. I. N. Ellis has
been treasurer for fifty-seven years.
We wonder if this record of service
can be equaled by any other Baptist
church in the South.

The finishing touches are being
put on the auditorium of the new
building, the rest of the building
having been completed for some
weeks, and within a very short time
we hope to be able to announce the
dedicatory services. We want all
our friends to come and share with
us the joys and blessings of the oc-
casion.

—O. O. Green, Pastor.

TUSCOLA

For the past week we have had a
most delightful time in a series of
meetings conducted by Evangelist
C. T. Johnson and Singer E. C.
Spearman. Bro. Johnson having

been here before, holds a place in
the hearts of the Christians of Tus-
cola that few could claim, and Bro.
Spearman, this being his first visit
here, has indeed won the friendship
and love of all who have had the
pleasure of making his acquaintance.

God most graciously smiled on us
by moderating the weather the first
day of their arrival from a freezing
temperature to that of pleasantness
and we had the great pleasure of
not missing a single service.

Very beautifully and most appeal-
ingly did Bro. Johnson present the
simple, wonderful gospel of Jesus
Christ our Saviour, as only such
men of God as he can do. Four fine
young men and women came out on
God's side and accepted this won-
derful Saviour and are following
Him in the beautiful ordinances of
baptism.

The singing was most excellently
led by Bro. Spearman, and many
and very touching were the beauti-
ful gospel messages sung by him.

We feel that we, as well as the
State Board, are fortunate indeed
to have the services and pleasant as-
sociations of such noble men of God,
and that they are doing a powerful
and everlasting work for the King-
dom of God. We hope to again have
the privilege of having them with
us.

—Mrs. H. H. Brooks.

"NEW TESTAMENT FIRES IN OLD TESTAMENT FORESTS"

Review: By Robert G. Lee

There is a book, foreword by Dr.
Curtis Lee Laws, fresh from the
Caxton Press, Cincinnati, Ohio, each
sentence of which is a flame from
the spiritual fire that burns perpet-
ually in the author's heart and leaps
with power from his eloquent
preaching lips. This book many will
read and study—and in the reading
and study thereof find spiritual
pleasure, profit, power. It is "New
Testament Fires in Old Testament
Forests" by the far-reachingly in-
fluential, deeply-loved, much-sought-
far H. R. Holcomb, a prince among
Southern preachers, pastor of the

First Baptist Church, Mansfield,
La., one of the greatest churches in
the land—as Dr. Laws says in his
foreword.

The words "GREAT" and "GLO-
RIOUS" are aptly appropriate when
applied to this book. It is, from
first to last, grippingly interesting,
strikingly unique, out of the beaten
and timid path, full of food for
thoughtful folks, satisfyingly clear
—like crystal waters fresh from
deep wells, warm—like glowing
coals from a furnace.

Every chapter of the thirteen
chapters, each a sermon abounding
in suggestions for other sermons,
each fine camping ground for stu-
dents, each a table prepared with
palatable dishes, each a quiver full
of polished arrows for teachers, is
a pearl in a string of pearls. Deep,
yet plain; delicious, yet containing
some mental jolts; entrancing, like
soft music; stirring, like a battle
trumpet with no uncertain tone. By
all means get this book. It will
refresh you like the streams from
the rock of Horeb refreshed the
Israelites. It will be food for the
soul and health for the heart. When
you have finished it, having noticed
the author's clear, definite, incisive
emphasis on the prophetic, the typi-
cal, the eschatological, and having
revelled in the author's deep devotion
to the deeper things of God, you will
say of the book, as the folks in an-
cient days said of the soldiering, "It
is good"—even among the very best.

The book is for sale by the Caxton
Press, Cincinnati, Ohio, and by the
Baptist Book Stall, First Baptist
Church, Mansfield, La.

Pastor's Study,
Charleston, S. C.

An uplift worker, visiting a pris-
on, was much impressed by the mel-
ancholy attitude of one man she
found.

"My poor fellow," she sympa-
thized, "how long are you in for?"

"Depends on politics, lady," re-
plied the melancholy one. "I'm the
warden."—Clipped.

MISSISSIPPI BAPTISTS!!

The Baptist Sunday School Board of Nashville, Tennessee, has entered into cooperative relationship with your State Board of Missions to conduct jointly, as a business venture, the Baptist Book Store at Jackson.

It is our joint purpose, with your help, to make the Book Store in every way worthy of your patronage and to im-
prove its service.

A similar arrangement has been made in fourteen other Southern states, and it is, therefore, a general movement for
better book service for our Baptist people.

*For Books and General Supplies Patronize Your

BAPTIST BOOK STORE

Jackson, Mississippi

*All orders for Sunday School and B. Y. P. U. Periodicals will be handled by the Sunday School Board as in the past,
and orders should be sent direct to them.

MOB VIOLENCE

Mob violence is a stain and a shame on any community! The State Bar Association in its meeting, 1925, got on this subject with both feet and said many splendid things against it! They got out a pamphlet on "Mississippi And The Mob" that every citizen would do well to read. I was interested enough over their proceedings, when I saw a statement about it in "The Meridian Star", that I wrote their President, Hon. J. N. Flowers, Jackson, Miss., and procured a copy of the pamphlet and read and studied it closely. Later I wrote two articles, trying to get a further airing and discussion of the subject which in my humble judgment was and is very much needed.

History shows us that any needed revolution requires much agitation among the people before it can be obtained.

So don't let this shameful subject lie and rest till it has been wiped out and become a thing of the past.

President Flowers in his "Foreword" said, "Nothing is said that is radical or even new. All have the same purpose, namely: to awaken the public mind to take aggressive notice of an evil which has come to be accepted as a thing incurable."

I take issue with that statement. It is not incurable. If the people's mind is really awakened and we go to work on the cause the effect will naturally pass away. Otherwise, we, in our effort to rid ourselves of this gigantic evil monster—mob violence—are in the same position the fellow was who was laboring to clarify the trickling branch below the spring. He knew the branch was muddy and need be clear, but was not beginning right. A passer-by told him what to do. He said, "Friend, run that hog out of the spring and the branch will naturally clear itself." Remove the cause!

Now, there must be a cause for the evil of mob violence. We do not live in a world of "happen so"—a world of chance! It is not a lack of good and sufficient laws, for as far as I can judge our law-makers have done well in giving us as splendid a code of laws as any state has, or can wish for. When a criminal

commits any sort of an offense we cannot say, "if we just had a law to meet this kind of a crime", for we have it.

The cause—the only cause of mob violence is a lack of execution of our laws. If a people had a healthy, strong confidence in the execution of the laws they would have no desire—no cause for a desire to take a criminal in their own hands and mete out justice to him themselves regardless of the nature of the crime he had committed.

As it stands today when a crime has been committed and the guilty one caught, instead of the people being able to say, "Take him to the court house. He will get his just return there", they know he will employ some shrewd lawyer and get out of it, so they say, "Boys, we had as well swing him to a limb ourselves", and so the ugly crime is committed—another mob violence has been the natural outcome of it.

Oh, people, lawyers, judges, if all would only spend as much money, time and talent in trying to mete out to every one fair, impartial, honest dues, as is spent in trying to get the violator of the law and justice out of his trouble—get him by the penalty of the law, then the hog would be in the spring no longer and mob violence would be no more.

—J. L. Williams,
Enterprise, Miss.

ABOUT MISSISSIPPI WOMAN'S COLLEGE

Louisville, Ky.,
January 23, 1927.

My dear Mrs. Johnson:

I was greatly rejoiced recently to read that the Woman's College has been admitted into the Southern Association of Colleges and is now listed as one of the Standard Colleges. This will, I'm sure, attract to its halls many of the most capable Baptist girls. I recall with keen appreciation the inspiration which I received while there,—The personal contacts with every member of the faculty has meant so much to me, and the influence of the college, and the memory of it has been an unending source of strength.

It was within those walls that I

felt the impulse to nobler living and my days there gave me needed preparation for the service I've been able to render in China. The Woman's College is an open door of opportunity and I hope there will be many, many girls to enter her doors to learn and depart better equipped to serve God and humanity.

With every good wish for the continued prosperity of the College and with warmest personal greetings to you and Dr. Johnson, I am,

Yours sincerely,

—Nancy Miller Eavenson.
(Missionary.)

NEWS FROM M. W. C.

By L. Izard

The B. Y. P. U. Study Course has begun and by the time this article reaches its most distant readers, it will have been completed by nearly 200 of the students. Much interest is evident, as may be readily concluded when you know that we have two of the best teachers that can be found anywhere with us—Mr. Auber J. Wilds and Mrs. McCall, from Jackson. Then, too, the union which has the greatest number present in the study course in proportion to its enrollment is awarded a banner in chapel the following morning.

The Tully McCrae B. Y. P. U. was the first to get it, but I am sure others will make it hard for one union to keep it.

We are expecting great blessings as a result of this week in the study of B. Y. P. U. methods—not only in our work in the various unions here, but blessings that we can take back to our home churches.

Mr. Charlie Butler With Us

The faculty and the student body were delightfully entertained by one of the South's greatest singers and readers last Monday morning—Mr. Charlie Butler. He was on his way to Miami, Fla., to assist in a meeting, but he consented to take our minds off examinations for awhile. And he did, too, most wonderfully. If you have heard him, you know what a treat we had; and if you have not I can only say that while you listen to him, you are feeling every word, every note he sings or

reads. Every word is from his heart—every note rings true. You know that you are listening to one whose heart and life are filled with the happiness that comes from service—from living close to God.

FRECKLES

Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE.

Millions of Cabbage, Onion and Tomato
Plants, 1000 \$1, 500 65c. Prompt shipment,
descriptive circular free.
CLARK PLANT CO., Thomasville, Ga.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Ask for
Whittemore's
SHOE
POLISH

for
every style
and kind of
footwear

BAPTIST BOOK STORES'

BOOK SALE EXTRAORDINARY

IS YOUR BOOK OPPORTUNITY

Every Real Home Has Good Books—Build Ye More
Wholesome Libraries

Write Today for Several Copies of Our "BOOK SALE EXTRAORDINARY" Folder—It's a Bargain
Revealer for Baptist Readers

BAPTIST SUNDAY SCHOOL BOARD

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